2001

# A Rationale for Interscholastic Athletics in Jesuit High Schools in the United States

Ryan Jude Maher

The University of San Francisco

# A RATIONALE FOR INTERSCHOLASTIC ATHLETICS IN JESUIT HIGH SCHOOLS IN THE UNITED STATES

A Dissertation

Presented to

The Faculty of the School of Education

Catholic Educational Leadership Program

in Partial Fulfillment of

of the Requirements for the Degree

Doctor of Education

by

Ryan Jude Maher, S.J.

San Francisco
May 2001

This dissertation, written under the direction of the candidate's dissertation committee and approved by the members of the committee, has been presented to and accepted by the Faculty of the School of Education in partial fulfillment of the requirements for the degree of Doctor of Education.

Ryan Mahn, SJ — Candidate — 4/27/01 — Date

Dissertation Committee

Mary Peter Traviss, O.P. — Chairperson — 4/27/01

Virginia Shumabukuro — 4/27/01

Denis E Collins, S.J. — 4/27/01

*for*

Sr. Mary Peter Traviss, O.P.

Rev. Edwin McDermott, S.J.

*giants of Catholic education,*
*heroes of my heart*

ACKNOWLEDGEMENTS

This dissertation, indeed every phase of this degree, would not have been possible without the permission and financial support given to me by the Maryland Province of the Society of Jesus. I am grateful for both.

This project was inspired from beginning to end by my experience of my beloved students at St. Joseph's Preparatory School in Philadelphia and Gonzaga College High School in Washington, DC. Witnessing the effects, both positive and negative, of their participation in interscholastic athletic programs in Jesuit high schools convinced me of the importance of this study.

Over the course of four decades, my parents have taught me by their example what it means to live as faithful, intelligent Roman Catholics. Their commitment to Catholic education has shaped their whole lives, and mine. I would have it no other way.

My sister Colleen was with me every step of the way on this project, just as she has been every day since we were undergraduates at Georgetown. Without her, this dissertation would never have been written (nor would I have survived the outrage of Election 2000).

Rev. Robert Manning, S.J. was the first Jesuit cheerleader for this project. His enthusiasm guaranteed its launching. For that, I am grateful.

Rev. Francis Burch, S.J. of St. Joseph's University provided inspiration, encouragement and a patient prodding for which I am also grateful. He is a true Maryland gentleman, with the sort of bred-in-the-bone Jesuit eccentricity that makes for an unforgettable teacher.

My fellow students in ICEL were a constant source of encouragement, ideas and just plain fun. I am especially grateful for Marilyn Lynch and Christina Heltsley, O.P., women whose commitment and competence both buoyed me and inspired me.

Dr. Gini Shimabukuro and Rev. Denis Collins, S.J. graciously served on my committee and put up with my fitful production schedule. I am grateful for their suggestions and forbearance.

Sr. Jeanne Hagelskamp, S.P. provided generous and selfless help to me with the practical details of bringing this project to completion. She is a true woman for others.

Rev. Edwin McDermott, S.J. contributed to this project more than he knows. On one level, his contribution is easily measured: he taught me two courses, one in the foundations of private education, the other in Jesuit education. On another level, the debt I owe him is more difficult to calculate: he and his generation of Jesuits bequeathed to me and mine the unique gift to the Church that is the project of Jesuit education. This dissertation was undertaken as one small but determined effort to safeguard and refine that gift for future generations.

Sr. Mary Peter Traviss, O.P. was wholeheartedly behind me and this project from the beginning. Over the past seven years she has encouraged me, supported me, cajoled me, forgiven me, prayed for me and inspired me. No graduate student ever had a more wonderful dissertation director, or a finer friend. If only she were a Democrat.

TABLE OF CONTENTS

# CHAPTER ONE

## The Research Problem

### Introduction

Christian leaders have long marveled at the sway which athletic competition and its values can have over the faithful. At the end of the fourth century, St. John Chrysostom, who was then Archbishop of Constantinople, took stock of the religious sensibilities of the people in his diocese and came to the conclusion that many of them were at least a bit lacking in the basics:

> And if you ask "Who is Amos, or Abdias [Obadaiah]?" or "What is the number of Prophets or Apostles?" they cannot even open their mouths. But with regard to horses and charioteers, they can compose a discourse more cleverly than sophists or rhetors. (Deferrari, 1960, vol. 41, p. 117)

This observation apparently made quite an impression on Chrysostom and prompted him to further reflection leading to the conclusion that "...God is not the source of play [including the playing of sports], but rather the devil is" (Aquinas, 1947, vol. 2, p. 1878).

Chrysostom was neither the first nor the last Christian leader to wrestle with explaining the appropriate role of athletics and sports in the lives of individual human beings and even entire cultures. Leaders in American Catholic schools in the 20th century face the same challenge Chrysostom faced, but in a very different context. In 1961, Fr. Theodore Hesburgh, then president of the University of Notre Dame, gave an interview to the Notre Dame Yearbook in which he declared that

> Football has contributed to Notre Dame and may yet contribute more. But we are more than football. We are a university committed to the pursuit of excellence in all its human forms. Let us neglect no one of them: the spiritual, the intellectual, the moral, the cultural, the physical. This is not a list, it is a hierarchy. (quoted by Wakin, 1963, p. 34)

Although it might be possible to quibble with Hesburgh's rankings, it is difficult to imagine a Catholic educator who would argue that athletic or physical excellence should be given priority in Catholic schools over the other forms of human excellence which he mentioned.

Experience has shown, however, that from time to time Catholic schools find themselves participating in athletics in such a way that Hesburgh's hierarchy is subverted, even subverted radically. Creighton University in Omaha, Nebraska, for example, was forced in 1988 to contend with media reports about a basketball player who had gone through four years of studies there without being able to read or write (Sperber, 1990, p. 277). In October, 1996 a football player in a Catholic high school in Albuquerque, New Mexico, was found guilty of having honed the end of the chin-strap of his football helmet to razor sharpness so that he could use it to slash opponents during the course of a game (Jones, 1996, p. A1). The football program at Boston College has been rocked by revelations of illegal betting by members of the team, some of whom bet against their own team (Nicholas, 1996, p. A1).

Not all the questions which might be raised about athletics in Catholic schools arise from situations of such clear-cut abuse. Some are more subtle. For example, at the Jesuit high school in Cleveland, Ohio, the swim team had a tradition which dictated that

> ...before important meets, the swimmers fill a plastic, two liter bottle with water from the school's pool. Then, the Rev. Steve Agostino, the campus minister, blesses the water (holy water!) and the team dumps it into the opposing team's pool. (Jaffe, 1996, p. S11)

While this practice clearly does not constitute an example of abuse such as those mentioned above, it does raise some basic questions regarding the implied relationship

between God or religion on one hand and athletic competition engaged in by students in Jesuit high schools on the other. This is only one example of what are doubtless myriad other traditions and rituals which link, however unwittingly, religion and sports in Jesuit schools.

This study was spurred by the belief that Catholic educators in general, and Jesuit secondary educators in particular, have neglected to engage in systematic, intellectual reflection on the role that interscholastic athletic programs should play in their schools. As a result, there appears to be no philosophically and theologically grounded, formally articulated, widely agreed-upon statement of what it is these schools understand they are doing when they invest considerable time, space, public praise, personnel, and money in interscholastic athletic programs.

## Statement of the Research Problem

On April 7, 1958, Joseph E. Perri, SJ, addressed the secondary-school delegates at the annual meeting of the Jesuit Educational Association in Philadelphia. In a talk entitled "Theory and Practice of Extracurricular Activities," he explained that,

> ...though St. Ignatius and those who assisted in drawing up the *Ratio Studiorum* [an early plan of studies and instruction designed to be followed by all Jesuit schools] evidently did not have in mind the detailed program of activities we today term extracurriculars, yet we would not be justified in concluding that the reasonable development and extension of these activities should have little or no place in our schools. Actually, we all recognize their de facto existence in the 20th century American, Jesuit high school.
>
> But today, with the spotlight focused so intensely and steadily on American education, on all its phases and ramifications, it might be worth while to turn our own spotlight of critical self-evaluation upon our selves and, in particular, upon the extracurricular life of our schools....Only in very recent years has an effort been made to present the philosophy underlying group activities outside the curriculum. (Perri, 1958, p. 75)

Perri's comments bring into focus the major research problem of this study: Is it possible to draw on the Jesuit philosophy of education and the Catholic understanding of the proper place of athletics in human experience to formulate a rationale for interscholastic athletics in Jesuit high schools in the United States?

## Purpose of the Study

The purpose of this study was to develop and articulate a rationale for interscholastic athletics in Jesuit high schools in the United States. This rationale provides a means to link high school athletic programs to the principles and beliefs which undergird Jesuit education. The articulation of such a rationale gives American Jesuit high schools a resource to use in explaining the role and purpose of their athletics programs to themselves and others, as well as a resource to use in evaluating athletic programs themselves. In order to arrive at this rationale, this study first examined the Catholic understanding of the nature and role of athletics in human experience and the Jesuit philosophy of education. It then investigated whether interscholastic athletic programs can be compatible with such an understanding and philosophy. This study is a step toward filling a gap in the philosophical and theological foundations for the project of Jesuit secondary education in the United States. It makes connections which heretofore have not been made among Catholic faith, Jesuit education and athletics. It was undertaken out of a conviction shared by John W. Donohue, who wrote in his 1973 book, *Catholicism and Education*:

> If a generation hopes to arrive at any wisdom, it must make some philosophical and theological reflection on its experience....Thus a Christian in any age, and surely not least in ours, should brood over certain basic and formidable questions.

> He [sic] ought to ask himself what his religious convictions mean for that life-long process we call education. (p. 13)

## Background and Need

Although Ignatius and the early Jesuits did not found the Society of Jesus with an eye toward opening or even staffing schools, after only a decade of experience they had developed a great confidence in the power of schools to help them achieve their ministerial goals. O'Malley (1993) has pointed out that by 1560, just twenty years after the founding of the Order, Jesuits themselves had come to understand that their schools were not simply one ministry among many others, but a sort of "super-category," equivalent in importance to all the other works of the order taken together (p. 200).

This early confidence in schools as apostolic instruments is clearly and forcefully expressed in a letter written by Pedro de Ribandeneira, one of the first Jesuits and a confidante of St. Ignatius, to King Philip II of Spain on February 14, 1556. Ribandeneira explained, in this letter written at the behest of St. Ignatius, that Ignatius and his confreres had committed themselves to the work of formal education, because they were convinced that "all the well-being of Christianity and of the whole world depends on the proper education of youth..." (O'Malley, 1993, p. 209).

This confidence in the power of schools to affect good in the Church and in the world has continued to animate much of the work of the Society of Jesus [Jesuits] in the centuries since St. Ignatius. The 1991 *Yearbook of the Society of Jesus* noted that in that year 5,474 Jesuits were assigned to teach in some 790 educational institutions (including grade schools, middle schools, high schools, vocational-technical schools, colleges, universities and seminaries) on six continents. These institutions enrolled 1,087,787

students. Included in these figures were the 28 institutions of higher learning and the 47 secondary schools operated under the auspices of the Society of Jesus in the United States (deVera, 1991). This study is concerned with these schools, particularly those on the secondary level.

American Schools and Athletics: Roots

Toward the end of the 18th century Bishop John Carroll of Baltimore, the first bishop of the United States and an early patron of American Catholic education, made it clear that the confidence in the power of schools which had characterized the thought of the early Jesuits had not waned in the 228 years that had passed since Ribandeneira wrote to Philip II. In a March 1, 1788 letter to his friend Charles Plowden, Bishop Carroll, who himself had been trained as a Jesuit prior to the Order's 1773 suppression (this suppression lasted until 1814), touched upon many topics, including his plans for building an "Academy" on a hilltop overlooking the Potomac River at Georgetown. He wrote:

> We shall begin the building of our Academy this summer. In the beginning, we shall confine our plan to a house of 63 to 64 feet by 50, on one of the most lovely situations, [sic] that imagination can frame. It will be three stories high exclusive of the offices under the whole. Do not forget to give & procure assistance. On this academy is built all my hope of permanency, & success to our H[oly]. Religion in the United States. (Hanley, 1976, vol. 1, p. 275)

Georgetown Preparatory School and Georgetown University, the oldest Jesuit secondary school and university in the United States respectively, trace their roots to Carroll's academy.

From their inception, Jesuit schools in the United States have exhibited both an historical rootedness in the Jesuit tradition and a willingness to adapt to the exigencies

and eccentricities of American culture. Early Georgetown led the way, and a description of life there at the turn of the 18th century gives some hint of the role that extracurricular activities, particularly athletics, would come to have in the lives of the other Jesuit schools that would spring up from coast to coast over the next 150 years:

> Dinner was followed by "recreation" or playtime for an hour and a half. Spacious playing fields were available. The popular sports were handball, a rudimentary kind of football that was probably more like present-day soccer, and gymnastic exercises. Fencing and boxing also had their devotees. Baseball would not come into vogue until after the Civil War. That a sense of irony was not lacking in the Jesuit author of the Rule Book [that governed life in the Academy] is hinted by the admonition that during time of recreation the study hall was locked and no one was allowed to have a book. (Durkin, 1964, p. 12)

Athletic activity, then, has figured into the lives of Jesuit schools in the United States from the very beginning. Interestingly, this activity has been, again from the very beginning, an institutionalized part of the life of these schools in the sense that the schools themselves accepted it as their responsibility to procure playing fields, construct courts and stadiums, as well as hire people capable of teaching at least the rudiments of sports. Melville (1986, 1) documented the fact that as early as the late 1790s, Rev. Louis William DuBourg, third president of Carroll's Academy at Georgetown, hired a Mr. DuClaracq to teach the students fencing, among other things. Today, not a single school belonging to the Washington, DC-based Jesuit Secondary Education Association does not maintain, staff, and boast of extensive intramural and interscholastic athletic programs.

Jesuit schools have not been alone in incorporating athletics into their schedules, budgets and self-understandings. Rudolph (1990) explained that the symbiotic relationship between athletics and education, especially higher education (which for most of the 19th century included departments which would later evolve into separate entities

known as preparatory schools or high schools), is a thoroughly American phenomenon which significantly affected the development of virtually every major American institution of higher learning, public as well as private, in the 19th century. Rudolph made one particularly trenchant observation regarding the changes which took place in the last century with regard to the control and management of athletics in American schools. This observation merits further consideration by those involved in the project of Jesuit secondary education in the United States today because it highlights the possible ramifications of faculty decisions regarding athletics in the life of schools:

> Organized athletics in the American colleges and universities developed a pattern of student-alumni management because the faculty would have nothing to do with athletics. Old-time college professors contributed a tradition of helplessness in the presence of the extracurriculum, to which the new professors with their Ph.D. degrees now added a large dose of studied indifference. Therefore, when the apparatus of athletics grew too large and complex for student management; when the expenditure of much time and much money was required in the recruiting, coaching, feeding, and care of athletic heroes; when, indeed, all these things demanded a more efficient and perhaps also a more subtle touch, the alumni jumped to the opportunity which student ineffectiveness and faculty indifference gave them. Later, when many faculties recognized what had happened it was too late. (p. 382-383)

Faculties and administrators in Jesuit high schools require resources to integrate interscholastic athletic programs into the overall educational mission of their schools and to avoid thereby, and perhaps to remedy, some of the unfortunate consequences Rudolph described. Such realities, along with the admonition of Father Pedro Arrupe, SJ, who was Superior General of the Society of Jesus from 1965 to 1983, that "it is impossible to educate the young from a guarded distance -- living outside of their milieu, in antiseptic isolation, filled with academic dignity..." (Aixala, 1981, p. 72) also motivated this study.

Religion, Education and Athletics: A Twentieth Century American Alliance

Rudolph's (1990) observations point in the direction of a distinctively American penchant for forging an institutional alliance among three powerful cultural forces: religion, education, and sports. That this inclination is powerfully reflected in the experience of Protestant and Catholic schools early in the 20th century was made clear in the work of two scholars, George Marsden and Christa Klein. Marsden (1994) detailed the efforts of University of Chicago President William Rainey Harper in the first two decades of the 20th century to build his fledgling school into a high powered university with a decidedly Christian bent. Klein (1988) investigated the experience of Jesuit schools in New York City struggling to define a Catholic niche in a predominately Protestant culture during the same period. Their works merit consideration here because they highlight the cultural and attitudinal terrain that has provided the background for athletics in 20th-century Jesuit high schools in the United States.

Marsden (1994) explained that President Harper set out to impose a wide-ranging, Christian (in this case, Protestant) vision on the life of the University of Chicago. No aspect of the university's endeavors was to be overlooked. Thus,

> ...true to Harper's broad vision of twentieth-century education, intercollegiate athletics would be integrated into the university program. The rationale was, however, a typically Victorian moral one. Sports built character and community. In these respects sports were extensions of the practical work of the church. Consistent with this philosophy, Harper hired as his director of athletics, with full faculty status, the prototype of the Christian collegiate athlete, Amos Alonzo Stagg....His work, Stagg reflected, would not only create "college spirit," "best of all, it will give me a chance to do Christian work among the boys who are sure to have the most influence. Win the athletes of a college for Christ, and you will have the strongest working element attainable in college life." (p. 247)

Stagg's comments sounded a remarkably "Jesuitical" note when they argued for the conscious forming of athletic leaders precisely as a means of multiplying their good effect through athletes' influential standing in a school community. In 1974, several decades after Stagg made his comments, Jesuit delegates gathered in Rome for the Order's 32nd General Congregation had this to say about the work of Jesuits:

> We should pursue and intensify the work of formation in every sphere of education, while subjecting it at the same time to continual scrutiny. We must help prepare both young people and adults to live and labor for others and with others to build a more just world. Especially we should help form our Christian students in such a way that animated by a mature faith and personally devoted to Jesus Christ, they can find Him in others and having recognized Him there, they will serve Him in their neighbor. In this way we shall contribute to the formation of those who by a kind of multiplier-effect will share in the process of educating the world itself. (Thirty Second General Congregation of the Society of Jesus, 1975, "Our Mission Today," section 60c)

It seems fair to suggest that Marsden's (1994) comments regarding the work of Harper and Stagg at the University of Chicago serve, if unintentionally, to highlight even more of the attitudinal milieu in which all American education, including American Jesuit education, was to develop in the succeeding decades of the 20th century:

> Football could do for the universities much of what liberal Christianity hoped for. Much more effectively than chapel, it could bring the whole community together in one place and unite them in a cause. It could also serve better than the church for enlisting the loyalties of the surrounding community. It could also be viewed as a way, on a voluntary basis, to domesticate student rowdiness. Student uprisings did not entirely disappear, but football could be one way of channeling the energy in a voluntary society. (p. 247)

This "voluntary society" was to be a leaven of sorts in the larger broader school community. It was seen by Stagg, and acknowledged by the wider American ethos, as contributing in a substantial way to what the Catholic tradition would label "the common

good." Marsden (1994) reported that Stagg viewed his calling, "not just as coach but as head of the University of Chicago Department of Physical Culture and Athletics, as fully in sympathy with Harper's liberal Protestant vision" (p. 247). Stagg was a man who had grasped and could invoke a "bigger picture." He saw his work in athletics as intricately related to the *raison d'être* [what today would be labeled the "mission"] of the university. Stagg quoted approvingly the great liberal preacher Lyman Abbot's summary of the Harper vision that drove his work at the University of Chicago:

> The distinguishing characteristic of the German university is scholarship. The spirit of the English university is culture. President Harper has built a university in terms of service. The older college of the English type produces gentlemen. The newer college of the German type produces scholars; and doubtless the University of Chicago produces both. The scholarship which the first has regarded as a means and measure of self-development, and the second as an end itself, the third has regarded as a preparation for an active American life. (quoted in Marsden, p. 248)

Such a notion of schools as places where young people can be taught and cultured so that they might participate effectively in the life of the nation, and in the life of the Church, naturally appealed to American Jesuit educators.

Creating schools that nourished both Catholic and American sensitivities required a willingness to adapt and experiment and accommodate on the part of American Jesuits. Klein (1988) has documented this dynamic as it was experienced by the Jesuits and their schools in New York City during the period of accelerated social and educational change which characterized the end of the 19th and beginning of the 20th centuries. She argued that the New York Jesuits "fostered a Catholic version of muscular Christianity that influences school cultures to this day" (p. 376). Her comments in this regard suggest the importance of this study.

Klein (1988) investigated the history of Xavier High School in lower Manhattan in the mid-1880s. She recounted the story of one alumnus who told of Daniel A. Doherty, SJ, a young Jesuit who

> ...had "everything that a normal boy, whether athletic or student or both, would idolize." He had the capacity of drawing boys beyond their primary interest in athletics and engaging them in their studies of the classics. The same alumnus portrayed him as a model: "Square as a die himself, by example and suggestion for four years, he taught us to know that the main thing is to play the game bravely and squarely. Whether it be baseball or football or college or later life." (p. 381)

Klein further explained how it was that this one Jesuit at Xavier during that era was able to influence many of his students. His manner recalls the First Principle and Foundation of Ignatius' *Spiritual Exercises* ("The...things on the face of the earth are created for man [sic] to help him in attaining the end for which he is created. Hence, man is to make use of them in as far as they help him in the attainment of his end..." (Puhl, 1960, p. 12)):

> Doherty's appeal resided in his interest in athletics, his willingness to convey values in the language of good sportsmanship, and his own athletic build. Students wanted to identify with him and he could take advantage of their identification to draw them into traditional classical studies....The athleticism of the ball field became interwoven with the more traditional ideals of piety and devotion to classical studies. (Klein, 1988, pp. 381-382)

This glimpse of Jesuit education in New York in the 1880s was mirrored with surprising clarity in the recollections of Joe Paterno, head football coach of the Pennsylvania State University Nittany Lions, regarding his experience as a student at the Jesuits' Brooklyn Prep in the 1940s. Paterno (1989) explained how his study of the *Aeneid*, under the tutelage of a Jesuit, was a foundational experience for him as a coach. He explained that from his perspective, both as a student at Brooklyn Prep in the 1940s and as a coach at Penn State in the 1990s,

> Aeneas [hero of the Aeneid] is not a grandstanding superstar. He is, above all, a Trojan and a Roman. His first commitment is not to himself, but to others. He is bugged constantly by the reminder, the *fatum* [the dictate of fate], "You must be a man for others." He lives his life not for "me" and "I," but for "us" and "we." Aeneas is the ultimate team man.
>
> A hero of Aeneas' kind does not wear his name on the back of his uniform. He doesn't wear Nittany Lions on his helmet to claim star credit for touchdowns and tackles that were enabled by everybody doing his job. For Virgil's kind of hero, the score belongs to the team. (pp.45-46)

Although Paterno's comments here resonate with the Catholic notion of the "common good," it would be a mistake to attribute their source to a strictly religious or theological motivation. Klein (1988) has argued that Jesuit education in New York in the early decades of this century was reacting to emerging and shifting notions of what it meant to be a young man in American society, regardless of religious affiliation. These shifting notions made it possible for sports to take an increasingly prominent place in the life of American Jesuit schools. Thus, Klein found that at Fordham, the Jesuits' school in the Bronx,

> ...baseball had been an obsession with students...since the early years of the school. Prefects of the 1870s recorded all the details of games and attendant student morale with meticulous care, an indication that at least some of the Jesuits shared the boys' passion. By the turn of the century, school authorities were acknowledging that athletic teams could enhance the loyalty of boys toward St. John's College [as Fordham was originally known] in ways in which the traditional academic and religious organizations could not. One prefect recorded in his diary in 1904 that "from the day the boys returned in Sept. till Commencement Day and after, keen interest is taken in the Varsity Team by every boy in the house from seniors down to tots...by the Faculty and even by the workmen." The same prefect urged his successor to be sure that the team had sufficient equipment, "for there is no doubt that the Varsity team helps along cheerfulness and benefits studies and holds old students and attracts new ones." (Klein, 1988, p. 384)

Thus, as early as 1904, American Jesuits themselves were consciously making the argument that athletics could serve as a means of achieving higher ends: morale, learning, loyalty, and (though perhaps less lofty) the recruitment of students. Still, such positive contributions to the life of Jesuit schools did not come without cost. Klein (1988) argued that the success of athletics at Fordham pulled the school, even in its early decades, away from its primary purposes:

> Varsity baseball drew the school down the none-too-subtle path toward secularization. Since the morale of the students and the public image of the school were dependent in the team's continued success, administrators had an increasingly difficult time containing the escalating pressure for more practice time, more and better equipment, and more adept players. They felt self-conscious in the world of intercollegiate athletics at a time when they had few avenues of communication with other colleges. Triumph over non-Catholic schools was especially sweet, not only as a victory of the true believers, but also as evidence that the school was the social equal of other prestigious public and private institutions. And so administrators were especially vulnerable to pressure from athletic lobbies within their schools....(p. 384)

Klein's conclusions echoed Marsden's (1994) observations regarding the rise of football and the ebb of faculty influence in the life of American higher education in general in the second half of the 19th century.

Even more important for the purposes of this study are Klein's (1988) insights regarding the interplay of athletics and religion in the Jesuit schools of New York. Her comments indicated that the blending of religion and sports, such as the above-mentioned use of "holy water" by the swim team at St. Ignatius High in Cleveland, is not a creation of recent decades. Klein reported in her discussion of the early days of Fordham that

> ...baseball was also incorporated into the devotional life of [the school]. The boys sang the Magnificat at morning mass on the days of ball games. The special intention behind the practice was victory and, if necessary, fair weather. This blend of piety and athletics was nowhere clearer than

> during Holy Week before 1896 when the boys still remained on campus for religious services. All week long the boys alternated between the exercises in chapel and the playing field. After mass in the morning they went to the ball fields of their division. Although no other mail was distributed, "baseball letters" concerning intervarsity games were. After lunch the teams practiced until "Way of the Cross" at 2 p.m. And after Tenebrae (the form of vespers for Holy Week) they played a ball game. (pp. 384-385)

Klein's research indicated that, whether as a result of conscious decision or not, athletics had assumed an increasingly important role in the life of Jesuit schools in the United States by the beginning of the 20th century. As shall be demonstrated shortly, this insistence on athletic competition as a constitutive component of secondary education eventually came to be a commonplace in Jesuit education in the United States. Looking back, Klein noted that the efforts of the New York Jesuits to weave athletics into the fabric of life at Fordham and Xavier indicated that

> ...the fathers were grappling with a problem posed by American culture in the late 19th century: how to be both pious and masculine. Gender role definitions in Victorian times had grown highly polarized. David Newsome, an authority on Victorian England, summarizes the new emphases of masculinity in a way which is applicable to the American social order: "the duty of patriotism; the moral and physical beauty of athleticism; the salutary effects of Spartan habits and discipline; the cultivation of all that is masculine and the expulsion of all that is effeminate, un-English and excessively intellectual." (quoted by Klein, p. 386)

While these sentiments may well echo English, or even Anglo-American, sentiments, they found an uneasy audience in the Catholic community of New York (and, one might suppose, in other Catholic communities in the United States, then as now). In fact, Klein (1988) reported that when it came to the question of promoting the masculine code of religious behavior received from the predominate Anglicized culture in the United States, Jesuits found themselves confronted with a formidable challenge because

> ...such a code was problematic for American Catholics. Devotional practices did not fit this new definition of manliness. Catholic hagiography did not distinguish between masculine and feminine roles in the manner of late 19th century Anglo-American Protestant society. Charles Kingsley, Anglican rector...was one of the first to give popular expression to the unity of godliness with an athleticized, self-controlled manliness in the 1850s. His perception of Catholic piety as unmanly characterizes well the dilemma of the age. In a letter to an Anglican cleric who was on the verge of converting to Catholicism he wrote:
>
> If by holiness you mean "saintliness," I quite agree that Rome is the place to get *that* -- and a poor pitiful thing it is when it is got -- not God's ideal of man, but an effeminate shaveling's ideal -- Look at St. Francis de Sale's [sic] or St. Vincent de Paul's face -- and then say, does not your English spirit loathe to be such a prayer-mongering eunuch as *that*? God made man in His image, not in an imaginary Virgin Mary's image. (p. 386)

American Jesuits, then, had to wrestle with the challenge of combining traditional Catholic practices with the emerging American understanding of what it meant to be young and male. Times and attitudes were changing in New York and the rest of the United States. In short, the American ethos was changing, and Jesuit schools, like their secular counterparts, were faced with the challenge of adapting to a new environment. Klein (1988) noted that in the early decades of the 20th century,

> ...the Jesuit fathers, especially those administrators appointed after the creation of the Maryland-New York Province [in the 1920s], recognized the changing ethos. By supporting the rise of intercollegiate athletics and introducing military drill they provided other avenues to masculine glory besides the traditional studies and piety. These new activities shared the emphasis on self-control and obedience to authority which had been customary at the colleges. There was another bonus. The Jesuits found that they provided new interests to be shared with the boys and their parents which did not compromise their own sense of vocation and allowed them to participate in the emerging male ethos of the time. (pp. 386-387)

Jesuit education, for better or worse, was adjusting to the realities of American culture and its educational demands. The educational landscape was changing in 20th-century

America and, if the end of Jesuit education remained the same, the means were rapidly evolving to include methods and programs which St. Ignatius could never have envisioned. Thus,

> ...by the close of the 19th century the Jesuits who staffed the two New York colleges were advocates of a new student ideal. Unlike their counterparts trained in the French Jesuit tradition at mid-century, they no longer expected their students to be content with imitating the monastic virtues of the sodalities or with love of scholarship. Instead, they recognized and encouraged additional virtues widely advocated in Anglo-American Protestant culture: athletic prowess, emotional restraint, and military bearing.....Through these adjustments the Jesuits invited their students to live with a dilemma which could be kept in balance only in a Catholic atmosphere where the masculinity exercised on the field of combat, be it athletic, military, or academic, could be modified by sweet obeisance and emotional sensitivity of Catholic piety. Such a blend was distinctively Catholic and stands as a counter-point within the prevailing muscular piety of the day. (Klein, 1988, p. 388)

Not all assessments of athletics in American Jesuit schools in the first half of the 20th century were so sanguine.

Roman Misgivings and American Instincts

During the Second World War, the Superior General of the Society of Jesus, Wlodimir Ledochowski, SJ, died. The Constitutions of the Order decreed that delegates from all over the world should gather in Rome to elect his successor. The war made that impossible, and the Society endured a period of "interregnum" until 1946. During that period, the American assistant (i.e., the Jesuit superior assigned to monitor and interpret events in the United States to the Superior General) made an inspection tour, in the parlance of the Order, a "visitation," of the Jesuit houses and works in the United States. The assistant's name was Zacheus Maher, SJ, and his "visitation...became part of the lore of the American branch of the Society." (McDonough, 1992, p. 532, footnote 55) As

McDonough noted, Maher's report on his trip stretched to 18 single-spaced pages and contained dozens of admonitions and recommendations, ranging from the all-encompassing to the picayune (p. 161).

Maher's report (1943), officially referred to as a "memorial," can be found in the archives of the Missouri Province of the Society of Jesus in St. Louis. Its contents suggested that when viewed from a Roman perspective, the role of athletics in American Jesuit schools in the 1940s needed, at the very least, some refinement. Under the general heading "Athletics in our Colleges and High Schools," Maher wrote:

> The war has brought much needed retrenchment here. The length and frequency of trips for games was on the increase. The latest regulation governing these trips made by Father Ledochowski (September 2, 1939), is to be observed. It reads: "After much thought I have come the conclusion that your (the Provincials') desire to curtail athletic trips will be best achieved by a conservative rather than by a broad interpretation for the expression 'four days'; hence the time limit for such journeys shall henceforth be set as four days, holidays included. Two such trips may be allowed each year." (p. 18)

It is worth noting that a regulation published two weeks later further dictated that when it comes to athletic teams, "No travel is to be done by airplane." (p. 18) Maher also turned his scrutinizing gaze to the pages of the various publications produced by Jesuit colleges and high schools in the United States. In a directive entitled "Letter on College Magazines" (Nov. 1, 1941), he informed local superiors that

> ...in general, sports are not to be emphasized. The athletic is not the most important department of the College, and hence it must not be featured as such.
>
> If posed pictures of basketball, track, swimming or boxing teams are printed, the players must be garbed in some suitable "coverall". To state this is but to relate a regulation issued several years ago. Certain of our Colleges have observed it faithfully and deserved to be complimented thereon. Others have overlooked it with unfortunate glorification of animal muscle and strength. Action pictures may be allowed only if they

> are inoffensive, but action pictures of boxing matches are particularly vulgar and out of keeping with the refinement which should mark our publications. Hence they are not to be published. (p. 30)

He concluded his summary comments regarding athletics in American Jesuit school with a wish: "It is hoped that after the war athletics will be considerably de-emphasized and more attention paid to intra-mural sports for the general student body (male)" (Maher, p. 8(a)).

In Zacheus Maher's attempt to contain, curtail and even suppress the athletic dimension of life in Jesuit schools in the United States, it is not difficult to hear echoes of Chrysostom railing against the preoccupation of the people in Constantinople with charioteers. Unlike Chrysostom, however, Maher had to contend with a powerfully ingrained cultural bias. This bias was not simply a predilection for athletic entertainment, but something deeper, more difficult to extirpate: a fundamental American belief that sports build character and teach lessons for life. Coakley (1994) maintained that it is this belief which has made it possible for athletics to find a niche in schools, public and private, secular and religious in the United States.

This enduring American confidence in the good which can come from athletic competition is reflected in the frequency and ease with which American Presidents in this century have turned to sports themes and images in their addresses. Two brief examples from very different presidents illustrate the point.

At the 1906 Georgetown College commencement exercises, "President Theodore Roosevelt not only was present and presided but distributed the diplomas and made the awards, actually pinning the medals on the lapels of the coats of the victorious." (Nevils, 1934, p. 136) President Roosevelt concluded the ceremony with remarks that give

credence to Klein's (1988) comments about the work of Jesuits in schools in New York City and that sound a theme which future presidents would also espouse:

> I was much pleased today not only to be able to give degrees, but to give prizes, in at least one case, to students who had evidently been able to develop a thoroughly sound mind in an exceptionally sound body. I believe in athletics; but I believe in them chiefly because of the moral qualities that they display. I am glad to see the man able to keep courage under the punishment of a football game or in a four-mile boat race; because if the boy really amounts to anything and has got the right stuff in him, this means that he is going to keep his nerve and courage in more important things in after life. If your prowess is due simply to the possession of big muscles, it does not amount to much. What counts is the ability to back up the muscles with the right spirit.
>
> If you have the pluck and grit in you to count in sports, just as if you have the pluck and grit in you to count in your studies, so in both cases it will help you to count in after life. You will not need to show in after life the identical traits of intellect or of bodily prowess which you have shown here in College; but you will need to show the character, the qualities of heart and soul which enabled you in College to make valuable your intellect or your bodily prowess. When you come out into after life I can say no more than to wish you to copy the motto which should be the motto of every boy who plays on a college eleven: "Don't flinch, don't foul, and hit the line hard!" (Nevils, 1934, p. 137)

Further presidential endorsement of athletics came from an unlikely source, the staid and unathletic Herbert Hoover. In a recording made in behalf of Boys' Clubs Week, a recording which was broadcast on March 11, 1950 as part of Joe DiMaggio's weekly radio program in New York City, former President Hoover took a tack that differed from Theodore Roosevelt's but which brought him to essentially the same conclusion:

> Our Constitution provides each and every one with the inalienable right of Liberty and the Pursuit of Happiness. Now, with a boy, we are not so much concerned at the moment with his liberties as we are with his method of pursuing happiness. He and his gang can hunt for happiness destructively. Our proposal is to channel him into constructive joy, rather than destructive glee.
>
> Somebody will say morals are the job of parents, but the best of parents cannot keep him indoors all the time. In the congested districts of our cities his world in the streets is a distorted and dangerous world, which the parents cannot make or remake. So it becomes a public responsibility. That job hinges around what these

> boys can do every day between school hours and bedtime, on holidays and after church. That is the time and place where delinquency and gangsterism develop.
>
> Ours is a problem of creating a place where these pavement boys can stretch their imaginations, where their bent to play and where their unlimited desire for exercise can be channeled into the realms of sportsmanship. We can divert their loyalties to the gang from fighting it out with fists to the winning of points in a game. We let off their explosive violence without letting them get into the police court. And sportsmanship, next to the Church, is the greatest teacher of morals. (Hoover, 1951, p. 191)

These presidential comments point toward fundamental 20th century American beliefs which, at least until relatively recently (Beretta, 1997; Martens, 1978; Ogilvie & Tutko, 1971; Shields & Bredemeier, 1995), have gone unchallenged: sports naturally build character and community, teach self-discipline and moral integrity, and, in short, prepare a young person for life's challenges.

In that same vein, authors as different as University of Notre Dame president Theodore Hesburgh (1991) and sociologist Robert Bellah (1991) made similar claims about the nature and value of sports. Bellah asserted that

> ...sports fans intuitively understand things important for all Americans to know. Their enthusiasm for institutionalized sports enables them to recognize that individual excellence depends on collectively maintained codes of honor and discipline. As generations of coaches have claimed and athletes affirmed, sports teach and form character. (p. 40)

Hesburgh underscored Bellah's sentiments, but with a caveat that points toward the purpose of this study:

> Sports are an important microcosm of life, for on the playing field all of the important values of life come into play in a tightened, heightened framework called the rules of the game. You win or lose on the playing field in front of thousands of spectators and they see, too, how you play the game. It is a fine training ground for developing character and responsibility in youngsters, which often derives from the character and integrity of the coach and the college or university behind them. (p. 76)

Sports in American Jesuit High Schools: A View through Promotional Materials

The deeply held American conviction that sports form character and teach values has enabled athletic programs to come to occupy a significant place in the life of American high schools, including American Jesuit high schools. A 1995 review of promotional materials sent out by Jesuit high schools in the United States in response to an inquiry for "whatever materials would be sent to the parents of an eighth grader considering enrolling in your school" found that all of the schools included information regarding interscholastic athletic programs. The materials employed varied language and reasoning to explain the role of athletics in the respective schools. Most included the familiar American themes of character-building and value-transmission. Others emphasized different benefits that can be derived from sports by individual participants and even by whole schools. Few made explicit reference to religion or faith in general, or to the Catholic and Jesuit traditions in particular. It is worthwhile to consider here some of the statements made in these materials. (Appendix)

All of the materials reflected the above-mentioned American confidence in athletics. The brochure from Bellarmine Preparatory School in Tacoma, Washington, asserted that "Bellarmine's interscholastic athletic program provides students the opportunity to participate and achieve in an extracurricular setting. Commitment, self sacrifice, determination and resilience are traits our student athletes gain through participation in interscholastic athletics." (Appendix, 113) Similarly, McQuaid Jesuit High School in Rochester, New York stated that "McQuaid offers a broad range of athletic programs, believing that team sports and striving for excellence in individual athletic endeavors build character and strength in your son....participating in McQuaid

athletics is an exciting bonus for young men." (Appendix, 114) Georgetown Preparatory School in Rockville, Maryland began its explanation of its athletic program by noting that is offered a wide variety of extracurricular activities. The brochure further asserted that

> ...the [Georgetown Prep] community has long encouraged student participation in interscholastic athletics. About 70% of the student body participate in team sports during each athletic season. Physical fitness and good sportsmanship are hallmarks of the Prep student. Developing team spirit in competitive athletics teaches students about cooperation and offers valuable lessons in accepting victory and defeat with equal grace. Practice toward a long-term athletic goal only reinforces academic preparation. (Appendix, 115)

Jesuit High School in Sacramento, California describes its athletic program as

> ...an integral part of the extracurricular program designed to supplement a student's academic work. Athletics provide additional learning experiences for all participants. We believe that athletics can teach many fundamental and realistic lessons of life and develop a desire to excel, to never give up, to win or lose with equal class. The formation of a young man's character, abilities and attitudes should be the ultimate goal for an athletic program, since the lessons learned can last a life time. To this end, competitive athletics play an important part in our total educational program. (Appendix, 116)

Red Cloud Indian High School, a Jesuit high school on the Pine Ridge Indian Reservation in South Dakota, noted that

> Athletics play an important role in the lives of the Red Cloud Schools. Student/Athletes learn a great deal from participation in interscholastic athletics. Lessons in sportsmanship, teamwork, competition, and how to win and lose gracefully are an integral part of each team in our athletic program. Athletics are important in developing a healthy self concept as well as a healthy body. Athletic competition adds to our school and community spirit and helps our students (spectators as well as participants) develop pride in our school. (Appendix, 117)

St. Xavier High School in Cincinnati, Ohio made the connection between athletics and learning more explicit:

> The school's philosophy is that sports are a natural part of the learning experience. The football field, the baseball diamond, basketball and tennis court -- whatever the arena -- are all learning environments or classrooms of their own. [Through athletics] our young men learn about teamwork, winning, losing, jubilation,

> disappointment, anger, motivation and commitment. They learn not to willingly accept defeat, but rather, how to cope, improve, rebound. They learn how to win and lose with class and dignity. Most importantly, they learn about themselves, especially the value of self-discipline, hard work, self-esteem and accomplishment. Hopefully, the experiences will help our young men succeed throughout life, whatever the endeavor. (Appendix, 118)

Such convictions were shared by Loyola Academy in Wilmette, Illinois. Under the broad heading "Learning Outside the Classroom," Loyola made its case for athletics:

> Education in America -- even private Catholic education -- is becoming exclusively focused on the in-class experience. But that will never be the case at Loyola, where education has always been about developing the whole person. Here, extracurricular activities are more than personal enrichment. They are essential parts of a comprehensive educational program...
>
> At Loyola we recognize that the classroom cannot contain all that young people need to know -- some of life's most important lessons are learned on the playing field or in running for student office. Our extracurricular activities offer young men and women who are at the most formative stage of their lives the opportunity to broaden their interests, build self-esteem, develop leadership skills, and work together as both competitors and partners. (Appendix, 119)

A strikingly different approach was taken in the materials from Creighton Preparatory School in Omaha, Nebraska (Appendix, 120) and Loyola High School in Los Angeles, California (Appendix, 121). These two schools used nearly identical language in explaining the purpose of their athletic programs:

> Helping you reach manhood requires many things. It means paying keen attention to the development of your spirit, mind and body. This adds up to building of character -- strong character.
>
> For this reason, [our school] has always stressed an athletic and physical education program as part of its training. A growing young man needs a healthy outlet for his energy. You want to compete physically. You need to stretch your body as well as your mind and spirit.
>
> In this process, you learn self-discipline, endurance, the lessons of losing and winning. You learn how to take it [Loyola High uses the word "persevere" in place of "take it"], and that's a big part of what it takes to grow. (Appendix, 120-121)

Yet another approach was taken by DeSmet Jesuit High School in St. Louis, Missouri and Fairfield Preparatory School in Fairfield, Connecticut. DeSmet High explained its sports program by asserting that

> DeSmet athletics encourage involvement. Sports and activities build up the spirit that comes from being part of something exciting. Friendships develop through working together. Boys grow up by meeting people beyond their neighborhoods and learning the social skills necessary for college and beyond. (Appendix, 122)

Fairfield noted that

> Leadership, sports-manship [sic], loyalty, and self-discipline are critical values to be learned through athletics. Facing an opponent with skill and determination on the field has its counterpart in being able to meet that opponent off the field with friendship and respect. (Appendix, 123-124)

These excerpts, which are representative of the materials sent out by the 46 member schools of the Jesuit Secondary Education Association in 1995, merit consideration both in terms of what they include and what they exclude. In general, there is among them consistency in the assertion of the belief that athletics build character and teach values, especially values such as self-discipline, hard work, sportsmanship, and leadership. Many of the schools stated their belief that athletics can foster self-esteem, build school spirit, provide learning experiences and promote physical health. In making these claims, Jesuit schools in the United States reveal themselves to be firmly rooted in the American understanding of athletics. It is interesting to note that everything stated in the excerpts above, and the large majority of what is said in the appended promotional materials dealing with athletics in Jesuit high schools in the United States, could be used to promote or explain the athletic programs of most American high schools, private and public.

It is clear from a review of these materials that athletic programs are important to Jesuit high schools in the United States. It is also clear that these schools espouse traditional American beliefs regarding the benefits to be derived from involvement in sports. What is lacking in these materials, taken individually and as a whole, is an articulation of how it is that interscholastic athletic programs can flow from and contribute to a specifically Christian, Catholic or Jesuit understanding of education in an American Jesuit high school.

## Theoretical Rationale for the Study

Speaking from a sociological perspective, Coakley (1994) noted that

> ...varsity sports are among the most important social activities sponsored by high schools. Being a varsity athlete brings a student prestige among peers, formal rewards in the school, and recognition from teachers, administrators and even people in the local community. Athletes, especially males in high-profile sports, are usually accorded recognition that guarantees popularity in the student culture. Certain sport events have traditionally been scheduled and promoted as major social occasions on the school calendar....Furthermore, going to a high school sport event is usually defined by parents (even strict, controlling parents) as an approved social activity for their sons and daughters.
>
> From a sociological perspective, it is important to ask what varsity sports contribute to student culture in a high school. Because being an athlete on certain teams is socially significant and because certain sports events are important in the social lives of many students, interscholastic sports have the potential to influence values and behaviors among students. (p. 390)

This sociological insight raises significant questions for Catholic educators who understand themselves and their schools to be concerned with influencing and transmitting not just American values, but Christian values (Buetow, 1988; Bryk, Lee and Holland, 1993; McDermott, 1986, Traviss, 1985). It is an insight that also challenges Catholic educators to look for a way of thinking about what happens in their schools that would enable them to lay bare the value-shaping processes and structures, practices and

assumptions that come into play in the life of their schools through their interscholastic sports programs. The key to one such method of thought is to be found in the construct of the hidden curriculum, which was first developed by Jackson (1968).

Jackson (1968) distilled his understanding of some of the educational forces at work in schools when he asserted that

> The crowds, the praise, and the power that combine to give a distinctive flavour to classroom life collectively form a hidden curriculum which each student (and teacher) must master if he [sic] is to make his way satisfactorily through the school. The demands created by these features of classroom life may be contrasted with the academic demands -- the "official" curriculum, so to speak -- to which educators traditionally have paid the most attention. (p. 33)

Since 1968, many scholars have focused more attention on Jackson's somewhat elusive notion of "flavour" as it is applied to life in a school and found it to be more than a matter of taste, but a matter of considerable substance extending even into the extracurricular life of schools. Martin (1976) contended that the contrast between what she called "the curriculum proper" and the hidden curriculum is "between what is openly intended that students learn and what, although not openly intended, they do learn." (p. 136) In that, Martin echoed Bloom (1972) who noted that

> ...the [hidden] curriculum is in many respects likely to be more effective than the manifest curriculum [Martin's "curriculum proper"]. The lessons it teaches are long remembered because it is so pervasive and consistent over the many years in which our students attend school. Its lessons are experienced daily and learned firmly. (p. 343)

In an examination of the role of physical education in a school setting, Kirk (1992) highlighted the power of the hidden curriculum. He described it as being "to the curriculum what antimatter is to matter, since it deals with the invisible or opaque forces that, together with the official and visible programs of teaching and learning, create the

dynamic of educational activity" (p. 36-37). He noted further that hidden curriculum refers to "knowledge, attitudes, and so on that students learn as an unavoidable and unintentional consequence of participating in the formal, routine activities of the school (p. 37). He pointed out the importance and power of the hidden curriculum as a construct for understanding the educational forces at work in schools when he asserted that "It is evident...that the values and attitudes conveyed through the hidden curriculum permeate all aspects of school life...and that there are indeed other dimensions to the formal processes of teaching and learning to which educators need to attend" (p. 39). Finally, Kirk asserted that the importance of Jackson's (1968) study derives from the fact that it was "one of the first to point explicitly to the attitudes and values children learn as reflexive features of school organization, significantly influencing the ways they behave, the strategies they adopt, and the people they become" (p. 38).

Kirk's (1992) findings, coupled with Coakley's (1994) sociological insights and Jackson, Boostrom and Hansen's (1993) assertion that they set out to address the "moral life of schools" because of their convictions that schools are not to be ignored as sources of moral influence (p. xix), "that every detail of school life...can be examined with an eye to moral significance", (p. xviii) and that "moral considerations permeate the everyday life of schools" (p. xiv) all suggest that Philip Jackson's 1968 construct of the hidden curriculum is a valid tool to use in examining the place of interscholastic athletics in Jesuit high schools in the United States.

## Research Questions

This study sought to answer the following research questions:

1. What is the Catholic understanding of the nature and role of athletics in human experience?

2. What are the aims of the Jesuit philosophy of education and what are its implications for athletics as part of the extracurriculum?

3. From the perspective of Catholic theology and Jesuit philosophy of education, what rationale can be articulated for interscholastic athletic programs in Jesuit high schools in the United States?

## Limitations

This study was philosophical in nature. It first sought to examine the theological and philosophical principles which can provide the foundation for a rationale for interscholastic athletic programs in Jesuit high schools in the United States, and then sought to articulate such a rationale.

The scope of this study was limited to the experience and athletic programs of the member schools of the Jesuit Secondary Education Association. It sought to address the athletic component of the extracurriculum in Jesuit high schools. Its findings may not be generalizable to other Catholic high schools whose missions flow from charisms and histories other than that of the Society of Jesus. Similarly, it sought to address a need of Jesuit high schools in the United States. Given the unique history and distinctive role which athletics play in American culture, the findings of this study may not be generalizable to the experience and programs of Jesuit high schools in other countries and cultures.

As an undertaking which was philosophical in nature, this study was limited in its purpose. It sought to articulate a rationale for athletic programs in Jesuit high schools in

the United States. This rationale conceptually situates athletic programs within the broader context of the purpose and mission of Jesuit secondary education. While such a rationale provides a foundational understanding of the place of athletics in the project of Jesuit secondary education, it does not provide the specific guidelines, policies and procedures which will be necessary to embody such an understanding in a given school.

This study was limited to an investigation of the principles which might provide a basis for the place of interscholastic sports in general in the life of Jesuit high schools in the United States. It does not address the differences in impact and focus which athletics may have in the experience of boys as opposed to the experience of girls. While such differences may have profound implications for the policies and procedures of American Jesuit high schools, a consideration of them falls outside of the scope of this study.

This study was delimited by the source documents which it will investigate. The church statements and texts as well as the official documents of the Jesuit Secondary Education Association which were involved in this study were not designed to address directly the place of athletics in American Jesuit high schools. Each of them was addressed to a particular audience in a particular time to underscore some aspect of athletics, Catholic education or Jesuit secondary education in the United States. Although an analysis of them can yield general principles, the derivation of these principles is delimited by the nature of the documents themselves and the analytical skills of the researcher.

## Significance

By providing a rationale for interscholastic athletic programs, this study provides for a significant lack in the articulated self understanding of the project of Jesuit

secondary education in the United States. It makes available to educators involved in American Jesuit high schools a tool which can serve as a necessary, though not sufficient, measure for ensuring that the interscholastic athletic programs conducted under their auspices are in fact serving the stated mission of their schools. It brings to bear the theological and philosophical insights of the Catholic and Jesuit traditions on a previously unscrutinized aspect of Jesuit high schools in the United States. Consequently, the understanding provided by this study has myriad concrete implications for the life of American Jesuit high schools.

## Definition of Terms

Interscholastic athletics: School-sponsored athletic programs in which students compete against students of other schools.

Jesuit: As a noun, a member of the Society of Jesus, a religious Order of the Roman Catholic Church. As an adjective, characterized by association with the Society of Jesus.

Jesuit high schools in the United States: Schools belonging to the Jesuit Secondary Education Association, headquartered in Washington, DC.

Province: An administrative division of the Society of Jesus. There are 10 Jesuit provinces in the United States.

Provincial: The religious, juridical and canonical head of a province.

General Congregation of the Society of Jesus: A policy-making group of the worldwide Society of Jesus, which is made up of representatives from every province and region in the world.

# CHAPTER TWO

## Review of Related Literature

### Introduction

This review of literature included two broad areas: 1) the principles and purposes underlying Jesuit education, and 2) athletics in American culture. The first section examined two primary sources which animate the work of Jesuit education: *The Spiritual Exercises of St. Ignatius* (Puhl, 1960) and *The Constitutions of the Society of Jesus* (Padberg, 1996). It also investigated scholarly treatments of *The Ratio Studiorum of 1599* (Farrell, 1970) and other Jesuit sources which have sought to elucidate the purposes of Jesuit education. The second section examined the work of contemporary scholars with regard to the historical development and modern role of athletics in American culture. Taken together, these sections lay out the background in light of which this study sought to investigate the rationale for interscholastic athletics in Jesuit high schools in the United States.

### Principles and Purposes of Jesuit Education

#### The *Spiritual Exercises* of St. Ignatius of Loyola

Much of the spirit and basic world view which provided the foundation upon which the project of Jesuit education was built, the guidelines according to which it has been shaped and reshaped through the centuries, and the criteria which remain operative in contemporary assessments of it (Aixala,1981; Commission on Research and Development, 1975; Costello, 1970; Jesuit Secondary Education Association,1970; International Commission on the Apostolate of Jesuit Education,1987, 1993; Metts,

1991; Newton, 1977) are to be found in the *Spiritual Exercises* of St. Ignatius of Loyola. Hereafter, because Ignatius' text has undergone a number of translations and editions, citations will contain reference to the numbered sections of Ignatius' text rather than page number. Translations herein are taken from Puhl (1960).

This short book, which contains a carefully ordered series of structured prayer experiences designed to be undertaken over a period of approximately one month, is actually not meant to be read by the one undergoing the prayer experiences (commonly known as the "retreatant" although Ignatius preferred the term "exercitant"), but rather is meant to serve as a handbook for the one guiding or directing the experience (commonly known as the "director," although Ignatius himself never used this term, preferring instead the more cumbersome "the one giving the exercises"). O'Malley (1993) noted that the *Exercises* provided the first effective codification of a prolonged and structured method "of spending time alone in contemplation...in effect creating the institution known as the 'retreat'" (p. 47). This book was written by Ignatius, in light of his own experience, to aid men and women in "preparing and disposing the soul to rid itself of all inordinate attachments, and, after their removal, of seeking and finding the will of God in the disposition of our life for the salvation of our soul." (Puhl, 1960, #1) All Jesuits, and many of their lay colleagues in the work of education, have undergone the experiences outlined in Ignatius' *Spiritual Exercises*. In order to understand the principles and purposes of Jesuit education it is important to understand the basic dynamics and central themes of the *Exercises* (International Commission on the Apostolate of Jesuit Education, 1987; Newton, 1977).

The *Exercises* begin with some introductory observations (Puhl, 1960, #1-23) which the one giving the exercises was cautioned to keep in mind. One of these observations, which actually carried the weight of an instruction, set a tone of flexibility and adaptability on the part of Ignatius, even as he began to spell out a formal and carefully delineated program. It reads: "The Spiritual Exercises must be adapted to the condition of the one who is to engage in them, that is, to his [sic] age, education and talent." (#18) Ganss (1954) and Newton (1977) pointed to this Ignatian emphasis on adaptability of method and even material as a hallmark of Jesuit education rooted in the *Exercises*.

Further preliminary observations include the general outline of the retreat experience itself. The experience is divided into four "weeks," periods which actually vary in length depending on the progress and disposition of the one making the retreat, but which should total approximately 30 days. The First Week (Puhl, 1960, #24-100) deals with the reality of evil and sin in the world in general and in the life of the retreatant in particular, as well as with the steadfastness of God's love and forgiveness and the peace which comes with their acceptance. Although Ignatius never used the word, it is clear that the First Week has as its theme conversion toward a deeper life of faith and a more Christ-like way of living (Newton 1977). The Second Week (#101-189) involves the retreatant in prayerful reflection on the life of Jesus until the Last Supper. The Third Week (#190-217) focuses on events from the Last Supper through the burial of Jesus. The Fourth Week (#218-237) leads the one making the retreat through meditations on the resurrection and ascension of Jesus. The retreat concludes with an exercise which Ignatius termed the "Contemplation to Attain the Love of God." (#230-237) The text of

the *Exercises* continues with a series of supplementary notes and guidelines for the director (#238-370).

Interspersed throughout the *Exercises* are proposals for prayer periods which begin by laying out images or scenes drawn from Scripture or from the Christian way of understanding human experience in the light of the truths propounded in Scripture. The instructions for these prayer periods invite the retreatant to enter into these scenes or images by drawing on intellect and affect, imagination and reason. Three of these mediations have particularly profound implications for the Jesuit understanding of the nature and purpose of education (Costello 1970). They are the meditation on the Incarnation (Puhl, 1960, #101-109), the meditation on the Kingdom of God (#91-100), and the meditation on Two Standards (#136-148).

The meditation on the Incarnation as presented by Ignatius provided a powerful image which vividly suggested the Ignatian understanding of the relationship between God and humanity. In preparation for the meditation itself, the *Exercises* ask the retreatant to call to mind the subject to be contemplated, namely, "how the Three Divine Persons look down upon the whole expanse or circuit of all the earth, filled with human beings" (Puhl, 1960, #102). Having thus set the scene, Ignatius explained the nature of the meditation by giving three "points" or instructions to the retreatant to guide his or her prayer:

> FIRST POINT. This will be to see the different persons:
>
> First, those on the face of the earth, in such great diversity in dress and in manner of acting. Some are white, some black; some at peace, some at war; some weeping, some laughing; some well, some sick; some coming in to the world and some dying; etc.

> Secondly, I will see and consider the Three Divine Persons seated on the royal dais or throne of the Divine Majesty. They look down upon the whole surface of the earth, and behold all nations in great blindness, going down to death and descending into hell.
>
> Thirdly, I will see our Lady and the angel saluting her.
>
> I will reflect on this to draw profit from what I see.
>
> SECOND POINT. This will be to listen to what the persons on the face of the earth say, that is, how they speak to one another, swear and blaspheme, etc. I will also hear what the Divine Persons say, that is, "Let us work the redemption of the human race," etc. Then I will listen to what the angel and our Lady say. Finally, I will reflect upon all I hear to draw profit from their words.
>
> THIRD POINT. This will be to consider what the persons on the face of the earth do, for example, wound, kill, and go down to hell. Also what the Divine Persons do, namely, work the most holy Incarnation, etc. Likewise, what the Angel and our Lady do; how the Angel carried out his office as ambassador; and how our Lady humbles herself, and offers thanks to the Divine Majesty.
>
> Then I shall reflect upon all to draw some fruit from each of these details. (#106-108)

This meditation makes clear that in Ignatius' understanding, God is concerned not only with the welfare of individual human beings (such concern is presumed by the very nature of the *Exercises*), but also with the welfare of all humanity: "Let us work the redemption of the human race" (Puhl, 1960, #107). The *Exercises* presume that God is observant of, concerned with and active in all human endeavor. This presumption is, in turn, one of the foundational principles of Jesuit education.

The *Exercises* concern themselves with more than God's attitude or stance toward human beings. They are also concerned with the attitude or stance of men and women before God. This is clearly seen in the meditation on the Kingdom of God. In this prayer exercise, Ignatius invited the retreatant to use the powers of intellect and imagination to

construct and reflect upon the image of a great earthly king who summons his subjects to join with him in the enterprise of conquering "all the lands of the infidel" (#93). The retreatant is reminded that responding to such a royal call would entail sharing with the king in many hardships, but could also result in the sharing of a great victory. Ignatius offered his understanding of the appropriate response to this earthly call:

> Consider what the answer of good subjects ought to be to a king so generous and noble-minded, and consequently, if anyone would refuse the invitation of such a king, how justly he would deserve to be condemned by the whole world. (Puhl, 1960, #94)

The meditation then proceeds to the contemplation of the call of the "Eternal King." Ignatius again offered a scene for prayerful consideration, along with his succinct assessment of the appropriate response:

> FIRST POINT. If such a summons of an earthly king to his subjects deserves our attention, how much more worthy of consideration is Christ our Lord, the Eternal King, before whom is assembled the whole world. To all His summons goes forth, and to each one in particular He addresses the words: "It is my will to conquer the whole world and all my enemies, and thus to enter into the glory of my Father. Therefore, whoever wishes to join me in this enterprise must be willing to labor with me, that by following me in suffering, he may follow me in glory."
>
> SECOND POINT. Consider that all persons who have judgment and reason will offer themselves entirely for this work. (Puhl, 1960, #95-96)

For Ignatius, then, human existence included an invitation from God to join in a common project or enterprise. This conviction gave rise to another foundational principle of Jesuit education. Greater insight into the nature of the "enterprise" to which Ignatius understood human beings to be invited, as well as a better understanding of its implications for Jesuit education, can be gained from an examination of the meditation on Two Standards.

In this meditation a crucial aspect of the Ignatian worldview was made clear. For Ignatius, human freedom was exercised amid and under conflicting influences. Among these influences were the promptings of God, promptings which Ignatius described as originating with the "good spirit." Also among these influences were the promptings of a source which Ignatius referred to under different titles, including Lucifer (Puhl, 1960, #136, #138), Satan (#140), the chief of the enemy (#140), the evil one (#142), the evil spirit (#335), the rebel chief (#139) and the enemy of our human nature (#324). The *Exercises* present the choice between these two opposed sorts of promptings as a definitive choice which life presents to all human beings, echoing the Mosaic proclamation, "I have set before you life and death, blessings and curses. Choose life" Deut. 30:19 (New Revised Standard Version).

In the meditation on Two Standards, Ignatius used military imagery to give form to the fundamental choice which he saw at the center of human freedom. The two "standards" are military standards, banners which identify the troops who serve under them by associating them with their commander. The qualities and goals of the commander are assumed to be the qualities and goals of the troops. The preludes for prayer (directed reflections designed to predispose the retreatant to the prayer experience to follow) which the *Exercises* provide set the scene for this meditation:

> FIRST PRELUDE. This is the history. Here it will be that Christ calls and wants all beneath His standard, and Lucifer, on the other hand, wants all under his.
>
> SECOND PRELUDE. This is a mental representation of the place. It will be here to see a great plain, comprising the region about Jerusalem, where the sovereign Commander-in-Chief of all the good is Christ our Lord; and another plain about the region of Babylon, where the chief of the enemy is Lucifer.

> THIRD PRELUDE. This is to ask for what I desire. Here it will be to ask for a knowledge of the deceits of the rebel chief and help to guard myself against them; and also to ask for a knowledge of the true life exemplified in the sovereign and true Commander, and the grace to imitate Him. (Puhl, 1960, #137-139)

With the scene thus set, the *Exercises* ask the retreatant to contemplate the various ways each of the commanders seeks to accomplish his end by sending various agents ("innumerable demons" who "overlook no individual" on the part of the forces of evil, "persons, apostles, disciples, etc." on the part of Christ) into the world. The meditation closes with the retreatant being invited to ask Mary, the mother of Jesus, to "obtain for me from her Son and Lord the grace to be received under His standard..." (#147).

This meditation points toward the Ignatian insight that human experience is tremendously complicated, and human choices fraught with difficulty. For Ignatius, human freedom was not exercised in a vacuum, nor was it subject to merely human limitations of circumstance and limitation, inclination and personality. Rather, Ignatius believed that the exercise of human freedom was subject to various powerful, external, conscious spiritual influences which could affect its outcome, for better or worse. Ignatius was convinced that learning to discern (Puhl, 1960, #328-336) the nature and sources of the forces which sought to influence human action was of tremendous, even ultimate, importance. This conviction, too, shapes the foundational principles of Jesuit education.

These three meditations, then, give insight into the worldview of Ignatius of Loyola. For Ignatius, the world was a sort of theater (cf. Vatican II, 1965) in which God and Evil seek to coax and prompt men and women to exercise their freedom in ways that

could have eternal consequences. The *Spiritual Exercises* were designed to dispose those who underwent them to be more free to choose to respond to the promptings of God in their lives. This design, which would itself come to be at the heart of the aims of Jesuit education, is well encapsulated in the First Principle and Foundation which concludes the preparatory notes for the one who gives the *Exercises*. Newton (1977), Ganss (1954), and Donohue (1963) alluded to this Principle as informing the project of Jesuit education:

> FIRST PRINCIPLE AND FOUNDATION.
>
> Man [sic] is created to praise, reverence and serve God our Lord, and by this means to save his soul.
>
> The other things on the face of the earth are created for man to help him in attaining the end for which he is created.
>
> Hence, man is to make use of them in as far as they help him in the attainment of his end, and he must rid himself of them as far as they prove a hindrance to him.
>
> Therefore, we must make ourselves indifferent to all created things, as far as we are allowed free choice and are not under any prohibition. Consequently, as far as we are concerned, we should not prefer health to sickness, riches to poverty, honor to dishonor, a long life to a short life. The same holds for all other things.
>
> Our one desire and choice should be what is more conducive to the end for which we are created. (#23)

The *Spiritual Exercises* of St. Ignatius yield several principles or seminal convictions or principles which form the philosophical foundation of the project of Jesuit education (cf. Newton, 1977). These include:

- God exists and chose to create men and women and the world they inhabit.
- God is concerned with and directly involved in the events of human experience, both individual and collective.

- Human beings are free to make choices regarding their actions. These choices can have significant, even eternal, consequences.

- Human freedom is not exercised in a vacuum, but is subject to various influences some of which are internal, some of which are external; some of which are natural, some of which are supernatural; some of which are good, some of which are evil.

- Men and women can learn to discern among the various forces which seek to influence their freedom in order to know which are from God and which are not.

- Such learning takes place best when the means used to achieve it take into account the capacities and limitations of the people to whom they are addressed and are adapted accordingly.

The *Constitutions of the Society of Jesus*

Ignatius of Loyola was not only a master of the spiritual life, as indicated from the content and success of the *Spiritual Exercises*, he was also the founder and first superior general of a religious order. As such, it fell to him to compose and refine, over a period of fifteen years, the *Constitutions of the Society of Jesus* (Padberg 1996).

The *Constitutions* are divided into ten parts, most of which pertain to the internal governance and procedures of the Jesuit Order. Part IV deals with the subject of education, both in terms of the training of young Jesuits for service in the Order and the teaching of lay students. It is by far the longest section of the *Constitutions*, with a preamble and seventeen parts. Kurimay (1988) laid out a topical outline of Part IV which gives a good overview of the material covered in it:

*Title*:
The instruction of those accepted by the Society in learning and in other means of serving their fellowmen.

*Introduction*:

The aim of the Society requires not only that its members lead exemplary lives, but also that they be learned and able to communicate their learning. The Society therefore establishes schools for the instruction of entrants in learning and in other means of service.

*Chapters*

1-6 Jesuit Schools

1. The Society owes special gratitude to the founders and benefactors of its schools.

2. Jesuit schools and their faculties will be supported by donations. Jesuit scholastics will be supported by fixed endowment.

3. The qualities desirable in the students, Jesuit and lay, especially promise of suitability for service.

4. The spiritual program of the scholastics will be supported by fixed endowment.

5. The sequence of studies: humanities, philosophy, theology.

6. The program of studies: organization, methods and resources.

7 The formation of Lay Students

7. Schools of humane letters will form students gratis in knowledge, good conduct, and Christian doctrine.

8-9 The Formation of Jesuit Scholastics in Means of Service

8. Scholastics will be instructed in liturgical practice, preaching in the vernacular, counseling penitents, directing the Exercises, and catechizing children and the uneducated.

9. Continuation in studies and completion of studies

10 The administration of the Colleges

10. The Rector should be an exemplary, experienced, and discrete person who will promote the progress of both staff and students in learning and in virtue.

11 - 17 The Administration of the Universities

> 11. Universities are founded to extend the Society's work by producing educated lay graduates who will themselves teach others.
>
> 12. In view of the Society's objectives, theology will be emphasized in the curriculum. Necessary preparation for theology will include humane letters, languages, philosophy and the natural sciences.
>
> 13. Sequence and methods will be treated separately, and will be adapted to places, times and persons.
>
> 14. Authors will be selected whose works are solid and dependable, and which will better contribute to the Society's educational aims.
>
> 15. The arts program will require three and one-half years, theology four years, with two additional for doctoral students. All candidates, Jesuit and lay, will be rigorously examined.
>
> 16. Every effort should be made to form the students in good moral behavior and in the desire to serve God and neighbor: these are the objectives of their studies in a Jesuit school.
>
> 17. The administrative structure of the university and its various offices. (Kurimay, 1988, pp. 88-89)

Kurimay (1988) noted that this schema, both in form and content, represents the mature thought of Ignatius regarding the role of education in serving the ends for which the Society of Jesus was founded. He noted that this thought had developed and undergone radical change in the lifetime of Ignatius, from the early assertion that he "and his...companions...would not undertake educational work except for the occasional teaching of catechism to children or the unlettered," (p. 83) to the acceptance by Ignatius himself of hundreds of educational institutions under the direction of the Society of Jesus.

Echoing Kurimay, McGucken (1932) in his discussion of the composition of the fourth part of the *Constitutions*, pointed out that an early draft of the document included "not a word about the education of youth; all is concerned with the education of the Jesuit scholastics" (p. 9). That Ignatius was willing to rethink previously held notions about the work of the Society of Jesus was demonstrated by McGucken's further assertion that eventually, "in the actual Constitutions, however, St. Ignatius rewrote the fourth part, devoting seventeen parts to secondary education and to the organization of universities" (p. 9).

Ganss (1970) and Carey (1987) noted that in accepting the education of lay people as a work of the Society of Jesus and seeking to structure Part IV of the *Constitutions* accordingly, Ignatius was not without experience of the educational institutions and procedures of 16th century Europe. He had first hand experience of the universities in Alcala, Salamanca and Paris. Ganss reported that in putting together the *Constitutions*, Ignatius "tried to obtain the constitutions of the universities of Valencia, Salamanca, Alcala, Coimbra, Paris, Louvain, Cologne, Bologna, and Padua" (p. 173, footnote 7). Ignatius was eager to incorporate the best and most useful educational models of his day into the educational apostolate of the Society of Jesus. In that sense he was not an innovator. Ganss pointed out that Ignatius'

> ...originality consisted not in inventing new pedagogical methods but in choosing from others the features which seemed best to him and adapting them to his far-reaching objectives. Furthermore, he established a whole system of schools which aimed to carry out those same, precisely formulated objectives. In many respects it was the first educational system in history. (pp. 173-174, footnote 7)

Farrell (1938) noted that Part IV of the *Constitutions* made it clear that Ignatius was careful to ensure that the first principles of his understanding of human nature and the methods and means conducive to fostering its development were incorporated into the self-understanding of Jesuit schools from the very beginning, asserting that "he [Ignatius] set forth in the *Constitutions* a clear definition of his educational policy and epitomized its chief features" (p. 149); Donohue (1963) concurred with Farrell and spelled out his understanding of Ignatius' view of the purposes of Jesuit education as presented in Part IV of the *Constitutions* by positing several theses which he believed added up to a fundamental Ignatian position on the purposes of education:

> There is, in the first place, recognition of a triple educational aim or three positive values which the school is expected to nurture: growth in intellectual, in moral and in social maturity. [These he labels *eruditio, probitas* and *officium.*] Secondly, these three dimensions or aims are seen as interrelated. The moral purpose, however, is given primacy....Finally, all the elements of the curriculum and of the whole school life are seen as ultimately instrumental. They are not themselves the final goals, but rather tools for perfecting the true Christian whose love of God will be translated into service and thereby harvest redemption for himself and for others. (p. 130)

Perhaps the most complete synthesis of Ignatian principles of education as they are contained in the *Constitutions* was articulated by Ganss in 1954. He distilled 15 fundamental principles which form the central constituents or concerns of an Ignatian view of education:

- An Awareness that Education is a Means to the End of His Society
- A Care to Impart a Scientifically Reasoned Catholic Outlook on Life
- A Training of the Whole Man [sic] to the Excellence of All His faculties
- A Conscious Effort to Make Education Both Intellectual and Moral

- A Preservation of the Preeminence of Theology, Supported by Philosophy
- Abundant Self-Activity of the Students
- Personal Interest of the Professors in the Students
- A Transmitting of Old Truths and a Discovering of New Ones
- A Care to Have the Training Psychologically Fitted to the Ages of the Students
- A Devising of Means Truly Adequate to Achieve the Ends Envisaged
- A Care of Timeliness, through Adaptation of Procedures to Places and Times
- An Alertness to Gather the Best Elements Emerging in the Educational Systems of the Day
- A Care to Preserve, Discard and Add According to Contemporary Needs
- A Courageous Yet Prudent Spirit of Experimentation and Discussion
- A Care to Have a Complete Code of Liberal Education (Ganss 1954, pp. 185-192)

*The Ratio Studiorum of 1599*

In Part IV of the *Constitutions*, Ignatius stipulated that the particular regulations and structures, calendars and methodologies needed to implement the general educational guidelines contained in the *Constitutions* were to be "treated in detail in a separate treatise" (Padberg, 1996, p. 180). This "separate treatise" evolved over the fifteen year period between 1585 and 1599 into the *Ratio atque Institutio Studiorum Societatis Jesu*,

the Plan and Methodology of Studies of the Society of Jesus. It is better known as the *Ratio Studiorum* and commonly referred to simply as the *Ratio*.

Farrell (1970) summarized the task which the *Ratio* sought to perform in the service of Jesuit education in this way:

> It begins with administration by defining the function, interrelation, and duties of such officials as the provincial, rector and prefect of studies. It outlines a curriculum by placing in their proper sequence and graduation courses of study in theology, philosophy and the humanities. It sets forth in detail a method of conducting lessons and exercises in the classroom. It provides for discipline by fixing for the students norms of conduct, regularity and good order. (p. x)

The content of the *Ratio* can seem technical and even bureaucratic at times. Donohue (1963) asserted that it is "likely to puzzle, if it does not repel even a well-disposed reader who happens upon it for the first time. Its letter seems to overlay and obscure its spirit as often as it succeeds in expressing it" (p. 33). Carey (1987) noted, however, that the underlying spiritual foundation and purpose of leading people toward an encounter of a loving God is never absent: "This stated purpose appears in at least four different places in the *Ratio*, and both administrators and teachers are exhorted to reflect upon it. This spiritual aim echoes the same overall purpose of the Society as expressed in its Constitutions, as well as in the life and spirituality of Ignatius" (p. 33).

Schwickerath (1904) pointed out that the *Ratio* was never meant to offer an articulation or explanation of the principles of Jesuit education, but rather was meant to function as one embodiment of them. He insists that "*ratio*, as applied to studies, more naturally means method than principle, and the Ratio Studiorum is essentially a practical method or system of teaching." (p. 111-112) This method covered both what was to be studied and how it was to be taught.

With regard to the subject matter stipulated for study in the *Ratio*, Carey (1987) noted that,

> ...emphasis is given to languages, theology, sciences, humanities and communication. The study of Greek and Latin was important both because it made an in-depth study of the Bible possible as well as providing students with the ability to communicate in the language of scholarship and commerce....Theology provided the necessary function of training those who were to become priests so that they would be free from doctrinal error in their understanding and preaching of the Christian faith. Sciences were important not only because they required logical thought, but because they examined God's creation. Both the humanities and the arts of communication were considered essential.... (p. 34)

With regard to the pedagogical methods to be used, Ganss (1954), Farrell (1970) and Carey (1987) highlighted these: subordination of subjects of secondary importance to those of prime importance; well defined and logically sequenced sets of objectives to be mastered by students; frequent use of memorization as a means of organizing information learned in the student's mind; prelection, a method of preparing the student for new material by first discussing its pertinent problems, values and points of interest; variety in class activities as a guard against boredom; active engagement and participation of students in discussion and even disputation; emphasis upon acquisition of skills in oral and written expression; personal engagement and interaction between teachers and students; evaluation of academic progress in terms of achievement and not in terms of time.

As has been noted, not all of these methodologies were uniquely Jesuit. Many were borrowed from the educational practices of various European institutions of learning with which the 16th century Jesuits were familiar. Farrell (1970) suggested that what made the method of Jesuit pedagogy, which is so carefully embodied in the *Ratio*

*Studiorum*, unique were its systemization across Europe and beyond, and its longevity. As recently as 1966, its spirit, if not its letter, was endorsed by the 31st General Congregation of the Society of Jesus in its decree on education:

> Subjects should be taught so that the mind of the young is not overwhelmed with a multiplicity of details, and that all their powers may be suitably developed and they may be prepared for higher studies. In addition, our students should be helped so that they can progress by themselves, and so that there may grow in them firmness of mind, uprightness of judgment and sensibility, aesthetic sense, a capacity to express themselves orally and in writing, a sense of community and of civil and social duty, and a depth of understanding.
>
> Regarding the method of teaching, let there be kept in all fields, as far as is possible, the proper method of the Society which is commended in the *Ratio Studiorum*. Therefore let all be familiar with those principles of sound pedagogy which are set down by our Holy Father [St. Ignatius] in the Constitutions, Part IV, developed in the *Ratio Studiorum*, and clearly explained by many writers of the Society. (Thirty First General Congregation of the Society of Jesus, 1966, Decree on Education, #41)

Recent Developments: Fathers General Arrupe and Kolvenbach

Since 1966, Jesuits and their collaborators in the field of education have continued to engage in and reflect on the work of the Society of Jesus in the field of education. Although subsequent General Congregations of the Society have not issued decrees dealing solely with the issue of Jesuit education, the Superiors General of the Order have sought to use their authority to influence its direction and self understanding. Three such exercises of authority merit consideration here.

On July 31, 1973, Father Pedro Arrupe, SJ, then general superior of the Society of Jesus, addressed the Tenth International Congress of Jesuit Alumni in Valencia, Spain. His address, which has come to be known as the "men for others" talk, has had a lasting effect on Jesuit education. (McDermott, 1976; Starratt, 1980) In this talk, Arrupe

assessed the needs of the world and the Church in the second half of the 20th century and suggested that what both asked of Jesuit schools was that they educate and form graduates who were concerned not simply with themselves and their own welfare, but with the welfare of a wider world. (cf. Commission on Research and Development, 1981) Arrupe summarized his reflections on this need by declaring that,

> Today our prime educational objective must be to form men-for-others [sic]; men who will live not for themselves but for God and his Christ -- for the God-man who lived and died for all the world; men who cannot even conceive of love of God which does not include love for the least of their neighbors; men completely convinced that love of God which does not issue in justice is a farce. (Arrupe, 1976, p. 32)

Arrupe expanded his challenge to the project of Jesuit education by insisting that traditional appropriations of Ignatian spirituality, which had focused almost exclusively on the individual, must be expanded to include not only the personal but the social. Thus, he asserted that: "In short, interior conversion is not enough. God's grace calls us not only to win back, [sic] our whole selves for God, but to win back our whole world for God. We cannot separate personal conversion from structural social reform." (Arrupe, 1976, p. 36) In his call for focused attention on the part of Jesuit schools to the structures of society, Arrupe signaled a fundamental change in the outlook of Jesuit education.

In closing his address to the alumni of Jesuit schools in Europe, Arrupe left what may be his most enduring rhetorical bequest to Jesuit educators when he explained his understanding of the objective of Jesuit education:

> Men [sic]-for-others: the paramount objective of Jesuit education -- basic, advanced, and continuing -- must now be to form such men. For if there is any substance in our reflections, then this is the prolongation into the modern world of our humanist tradition as derived from the Spiritual Exercises of St. Ignatius. Only by being a man-for-others does one become fully human....[Such a man is] filled with the Holy Spirit; and we

> know whose Spirit that is: the Spirit of Christ, who gave his life for the salvation of the world; the God who, by becoming Man, became, beyond all others, a Man-for-others. (Aixala, 1981, p. 39)

From September 10-13, 1980, a meeting of people involved in the worldwide apostolate of Jesuit secondary education was held in Rome. Father Arrupe attended the sessions of the gathering and, at their concluding session, offered his reflections on what he had heard. These reflections were published in an essay entitled "Our Secondary Schools Today and Tomorrow" (Aixala, 1981). His comments brought into focus the challenges confronting Jesuit secondary schools at the close of the 20th century.

Arrupe addressed the reality of modern Jesuit secondary education with a stark declaration:

> A Jesuit secondary school should be easily identifiable as such. There are many ways in which it will resemble other schools, both secular and confessional, including schools of other religious orders. But if it is an authentic Jesuit school -- that is to say, if our operation of the school flows out of the strengths drawn from our specific charism, if we emphasize our essential characteristics and our basic options -- then the education which our students receive should give them a certain "Ignacianidad," if I can use such a term. I am not talking about arrogance or snobbery, still less about a superiority complex. I simply refer to the logical consequence of the fact that we live and operate out of our own charism. Our responsibility is to provide, through our schools, what we believe God and the Church ask of us. (Aixala, 1981, pp. 61-62)

The "Ignacianidad" of which Arrupe spoke is the same instinct or insight which Ignatius hoped would be carried from the *Exercises* to the *Constitutions*, from the *Constitutions* to the *Ratio Studiorum*, from the *Ratio Studiorum* to the lived experience of Jesuit schools. Arrupe further insisted on the need for Jesuit educators to be attentive to the roots of Jesuit education when he asserted that,

> Those who graduate from our secondary schools should have acquired, in ways appropriate to their age and maturity, a way of life that is in itself a

> proclamation of the charity of Christ, of the faith that comes from Him and leads back to Him, and of the justice which He announced. We must make every effort to inculcate those values which are a part of our Ignatian heritage. (Aixala, 1981, p. 62-63)

Arrupe made it clear that his comments were meant to be more than gentle recommendations when he asserted, in his discussion of those who would be teachers in Jesuit schools, that "those who are incapable of understanding our vision of man [sic] and of gospel values are not suited for education in a secondary school run by the Society, whatever academic and teaching qualifications they may have" (Aixala, 1981, p. 70). He further challenged Jesuit educators, in terms that highlight the importance of this study, when he stated that,

> The really crucial question is this: If the finality of our education is the creation of new persons, men and women of service, then what are the *pedagogical* repercussions? Because, this really is the purpose of the education that we are giving. It is a different kind of focus, at least to the extent that it gives priority to human values of service and anti-egoism. And this has to have an influence on our pedagogical methods, our educational curriculum, our extra-curricular activities. (p. 63)

Another recent major Jesuit document dealing with the principles and aims of Jesuit education was drawn up after worldwide consultation by the International Commission on the Apostolate of Jesuit Education. The document is entitled *Go Forth and Teach: Characteristics of Jesuit Education* (International Commission on the Apostolate of Jesuit Education 1987). As published, the document included a letter from Father Peter-Hans Kolvenbach, SJ, current superior general of the Society of Jesus, to Jesuits and lay people around the world involved in the work of Jesuit education. The letter explained that

> a document listing the characteristics of Jesuit education is not a *Ratio Studiorum.* However, like the *Ratio* produced at the end of the 16th

> Century and as a continuation of the tradition begun then, it can give us a common vision and common sense of purpose; it can be a standard against which we measure ourselves. (International Commission on the Apostolate of Jesuit Education, 1986, p. 129)

The document is not an explication of theory, but as Kolvenbach suggested, a systematic listing of characteristics which can be found in schools rooted in the Jesuit tradition. Kolvenbach acknowledged that the characteristics presented in the document were general in nature because they were addressed to all Jesuit schools, particularly high schools, around the world. He urged adaptations and promulgation "according to the customs of each Province" (p. 130).

Carey (1987) distilled the hundreds of characteristics listed in the document to ten statements which summarized the document's themes:

- Jesuit education is world affirming.

- Jesuit education is centered on the person, not in the abstract, but on the individual student, his or her individual growth, individual limitations, individual needs, individual concerns.

- Jesuit education develops the intellect, which is integrated into a broader and more complete development of the entire person.

- The aim of a Jesuit school is so to motivate the students that principles and attitudes related to total human development, total human freedom, with human dignity, create a commitment to the struggle for the creation of a more just world, in service of others.

- The education offered in a Jesuit school will be of the highest possible quality, which will depend on the "circumstances of time, place and persons."

- Jesuit education is centered on Christ.

- Education in a Jesuit school will promote a knowledge of and love for the Church, and a genuine loyalty to the Holy Father.

- The Jesuit school will have an educational community which is a truly human and Christian community, and also a community of worship.

- The educational community in a Jesuit school will reflect the needs of the present day, and will reflect on the current pedagogical methods being used, in order to find those means that will best accomplish the purpose or educational philosophy of the school.

- The methods of the *Spiritual Exercises* [become] pedagogical methods in Jesuit schools...and the pattern of the *Exercises* [becomes] the educational pattern of the Jesuit school. (pp. 58-64)

Father Kolvenbach (International Commission on the Apostolate of Jesuit Education, 1986) stressed the pragmatic reasoning behind this document when he concluded his comments transmitting it to those engaged in the project of Jesuit education by quoting Father General Claudio Aquaviva who said of the first draft of the *Ratio Studiorum* which he distributed to the Society in 1586 that it were not to be accepted as

> definitive or final, for that would be very difficult and perhaps impossible; rather as an instrument which will help us meet whatever difficulties we may encounter, because it gives the whole Society one single perspective. (p. 131)

Summary

This section of the review of related literature examined three fundamental sources which undergird the project of Jesuit education: *The Spiritual Exercises of St. Ignatius*, the *Constitutions of the Society of Jesus*, and the *Ratio Studiorum.* It examined the content of these foundational documents and gave an overview of the principles and objectives for Jesuit education which can be derived from these sources, as well as provided an overview of the ramifications of these principles and objectives for Jesuit schools today as seen through the lens of Jesuit superiors and general congregations.

## Athletics and American Culture

### Introduction

Philosophers have noted the influence which athletics can have on human experience and culture. Weiss (1990), in urging further reflection on the role of athletics in human experience, commented that "...when participated in and when watched, sport quickly works on the emotions; it wins men's [sic] allegiance readily and often to a degree nothing else is able to do. Mankind's enthusiasm and devotion to it is remarkable...(p. 24). Scheler (1927) asserted that

> Scarcely an international phenomenon of the day deserves social and psychological study to the degree that sport does. Sport has grown immeasurably in scope and in social importance, but the meaning of sport has received little in the way of serious attention. (p. xii)

Coleman (1988) noted that "to be sure, sport and play are anthropological universals, found in every culture and society" (p. 21). American culture is no exception.

Miracle & Rees (1994) highlighted the scope of the role played by sports in American culture, especially with regard to young people, when they noted that

> The results of a 1990 survey released by the National Federation of State High School Associations show a total of 5.2 million youth (just under 3.5 million boys and just over 1.8 million girls) participating in high school athletics. Add the numbers who additionally participate in marching bands, spirit clubs, and as spectators at athletic events and the potential impact of sports swells. It is not an exaggeration to conclude that, directly or indirectly, high school sport affects the lives of virtually all American youth. (p. 22)

### The Rise and Development of Athletics in the United States

Sage (1990) sketched the development and inculturation of athletics in the United States, explaining how it was that the United States was transformed from a "preindustrial, largely rural population of about 4 million people widely scattered along

the Eastern seaboard into a nation with a mostly urban population of 246 million...with one of [the world's] most highly commercialized sporting industries (p. 89). His discussion of the role of athletics in American life began with a view of life in pre-19th century America, a time when there were "no organized participant or spectator sports...[because] our early settlers had little time or opportunity to engage in sport" (p. 89). The exigencies of surviving in pre-industrialized America, coupled with broadly based religious and social attitudes which frowned on anything which might detract from or dilute a work ethic, left little room for sport and athletics in American life.

This situation was dramatically affected by the dynamics of the industrial revolution which "ushered in two of the most significant developments in human history -- industrialization and urbanization (Sage, 1990, p. 90). These processes led to population explosions in the large cities of the East coast and Midwest. Betts (1974) asserted that "urbanization brought forth the need for commercialized spectator sports, while industrialization gradually provided the standard of living and leisure time so vital to all forms of recreation" (p. 232). As the population grew and demand for entertainment and other outlets of energy mounted, the stage was set for the rise of athletics as a mainstay of American life. Sage noted that

> As conditions changed from a rural to an urban population and from home trades and individualized occupations to large-scale industrial production...urban dwellers, especially the working class, progressively turned to watching sports for entertainment, especially horse racing, rowing, prizefighting, footracing, and similar activities. The occasional, informal, and social community form of sport participation diminished as highly organized commercial spectator sports became the structural and cultural principle after the Civil War, setting the stage for revolutionary developments in leisure pursuits, mass popular sports, and professional sport. (p. 96)

Sturna (1991) pointed out that as it developed, American culture maintained separate and distinct understandings of what constituted appropriate sporting activity for men and women. Birrell (1988) Boutilier & SanGiovanni (1983) and Hult (1980) provided evidence that the issues of inequities surrounding gender and sport remain deeply rooted in American culture.

Following the Civil War, athletics came to be important in the lives of American colleges and universities (Rudolph 1990; Sage 1990). Sage noted that

> Intercollegiate athletics began in 1852 with a rowing match between Harvard and Yale, but it was not until the 1870s and 1880s that intercollegiate sports became an established part of higher education and contributed to the enthusiasm for athletic and sporting diversions. During this era, football was a sport for the upper classes rather than for the masses, because it largely reflected the interests of the college crowd; nevertheless, the sport developed into a national one by 1900. (p. 97)

The widespread acceptance of the value of athletics in American life at the turn of the last century was evidenced by the fact that "Sears, Roebuck devoted 80 pages of its 1895 catalogue to sporting equipment" (Sage, p. 98).

The advent of the 20th century saw the continued rise and spread of athletics in American culture. Sage (1990) further noted that the first two decades of that century were both prosperous and tumultuous largely because of social and economic trends which reshaped American culture. Thus, "shorter working hours and higher wages resulted in discretionary time and money for leisure activity, one form of which was sport" (p. 104). Such was the growing power of the sport in American culture that Sage asserted that by the 1920s it was "one of the most engrossing of all social interests [in the United States], ...a bandwagon around which rallied students and alumni, business and transportation interests, advertising and amusement industries, and the mass media." (p.

104) Significantly for this study, he further noted that by the end of the 1920s, "high school athletics was firmly under the control of school authorities, with teams supervised by coaches hired as full-time faculty. There has been little change in the basic purposes or structural arrangements of [American] high school athletics since that time" (p. 193).

Dyerson (1989) likewise noted the role which sport played in the emerging American self understanding at the turn of the 20th century. He insisted that various shapers of American society, political, industrial, religious, turned to athletics as a means of influencing the mores and behavior of Americans. Thus, he asserted that proponents of a vigorous and deeply-ingrained athletic movement within American culture believed that athleticism would

> contribute to the creation of a national culture, binding the diverse interests of the industrializing country into a unified, coherent entity. They hoped that through athletics they could forge a link between activity and contemplation, between material necessity and moral principle. Playgrounds, YMCAs, public school athletic leagues, and collegiate sport programs were constructed to prepare individuals for citizenship in an industrialized, urbanized America. Perhaps the most popular and certainly the most politically successful American minister of reform, Theodore Roosevelt, epitomized in the popularized versions of his doctrine of the strenuous life the American belief in "athleticism" as a necessary ingredient of modern nationhood. (pp. 209-210)

Echoing this theme, Mormino (1982) and Regalado (1992) have documented how participation in athletics provided an avenue for immigrants to place themselves closer to the mainstream of American culture in the years between the two world wars.

Wiggins (1995) collated the various social forces that made possible the expansion and solidification of sports as a mainstay of American culture throughout the second half of the 20th century. He noted that

> Sport has grown in America at an unprecedented rate since World War II. An expansion of teams, leagues, and bureaucratic organizations has taken place at various levels of sport competition. Postwar technological advancements, civil rights legislation, the Women's movement, and a host of other factors have made more sport more accessible to everyone and contributed to its rise as a multibillion dollar industry that influences, in one way or another, all of America's social institutions. The last half century has witnessed the reintegration of both amateur and professional sport; increased involvement of women in organized sport; creation of lucrative television sports contracts; establishment of players unions; unfolding of gambling scandals and player strikes; conflicts between East and West in international sport; and increased interest in health and fitness through promotion of physical activity and sport. (p. 253)

Athleide & Snow (1979), Hall (1985), Kinkema & Harris (1992), Lever & Wheeler (1993), Roberts & Olsen (1989), and Sage (1990) all documented the symbiotic and mutually transforming relationship between the mass media and sports in the United States throughout the second half of the 20th century, a relationship which Coakley (1993) characterized as a "marriage of mutual interest" (p. 340).

At the conclusion of a historical survey of the rise and development of athletics in American culture across four centuries, Wiggins (1995) reflected enduring American optimism with regard to the place of athletics in modern culture when he asserted that

> in the final analysis, we learn that regardless of place and time, sport plays a meaningful role in the lives of people of all ages and backgrounds. Sport has always stirred the hearts of those intent on testing their spirit, sharing a sense of community, and experiencing the beauty of human movement. History tells us that the future holds similar promise. Never as pure as its defenders would like us to think nor as morally corrupt as detractors lead us to believe, sport will continue to be a source of pleasure and sorrow for an American public enthralled with competition and the promise of victory. (p. 337)

## Summary

This section of the review of related literature provided an overview of the historical and social forces in the United States which both influenced and were

influenced by athletics as the nation grew and American culture grappled with change. It suggested that athletics have been, are and will continue to be a powerful and influential component of American society and institutions, including American Jesuit high schools.

# CHAPTER THREE

## Methodology

### Restatement of the Problem

One of the principal works of the Society of Jesus in the United States is the work of education. The educational ministry of the Society of Jesus in the United States includes a network of 47 high schools that stretches from coast to coast. These high schools seek to educate and form young people in keeping with the Catholic and Jesuit traditions, traditions which include distinctive understandings of the human person and the purposes of education (Beutow, 1970; Donohue, 1963). As Heltsley (1996) noted in her discussion of the desire of Catholic schools to remain true to their mission, "to this end, consistent examination of the explicit and implicit curriculum is required" (p. 67).

If they desire to remain faithful to their mission in the Church, Jesuit schools must continually evaluate their programs and procedures, curricula and extracurricula in order to ensure that they are in keeping with the principles underlying both Catholic and Jesuit education. The success of such evaluation hinges on the existence of articulated standards and principles against which particular programs and practices can be measured.

Interscholastic athletic programs are a significant factor in the life of American high schools (Coakley, 1994), including American Jesuit high schools. Presently, Jesuit high schools in the United States lack a theologically and philosophically grounded rationale for their interscholastic athletic endeavors. This lack limits the ability of

educators in American Jesuit high schools to assess their athletic programs and ensure that they contribute to the goals Jesuit education. This study sought to fill that lacuna.

## Research Design and Method

This study was descriptive and analytical in form. It drew from historical and theological sources in order to arrive at philosophical conclusions regarding the role of interscholastic athletics in Jesuit high schools in the United States. Following the example of Lee's (1980) attempt to articulate a rationale for charting the future of Catholic schools within the social mission of the Church, this study sought to uncover the principles underlying a Catholic understanding of athletics as well as the aims implicit in the Jesuit philosophy of education as it is embodied in American Jesuit high schools. It also sought to synthesize these theological principles and educational aims in a rationale which articulates the place of athletics in the life of Jesuit high schools in the United States. As was true of Lee's study, "the methods employed [in this study demanded] a synthesis of parallel and interlocking themes gleaned from a variety of sources" (p. 82). These sources included official statements and documents of the Roman Catholic Church (principally, but not limited to, statements of popes) and official documents of the Jesuit Secondary Education Association, an organization charged with coordinating and facilitating the work of Jesuit high schools in the United States.

This study proceeded by first investigating official statements and texts of the Roman Catholic Church regarding athletics and its proper place in human experience. It involved the researcher searching the texts that constitute this literature, interacting with them and finally analyzing them in order to extract from them basic principles or themes which undergird a Catholic perspective on athletics. Second, it involved the researcher

searching, interacting with and analyzing the documents of the Jesuit Secondary Education Association in order to extract from them the implications of the basic principles and goals which undergird the project of Jesuit secondary education in the United States for athletics. Finally, it involved the researcher synthesizing the principles and aims gleaned from this analysis and bringing them to bear on the practical reality of an American Jesuit high school through the articulation of a rationale for interscholastic athletics in these schools. Again echoing Lee (1990), "since this study [was] primarily philosophical in nature, it [relied] primarily upon internal dialogic processes, logical argument and reflection" (p. 82).

This study integrated insights and principles which had yet to be brought together in the philosophical framework of Catholic education in the United States. This integrated rationale will have significant and concrete implications for the life of American Jesuit high schools.

## Population

This study was undertaken in order to address the needs of the high schools that belong to the Jesuit Secondary Education Association, which is headquartered in Washington, DC. This association includes 47 schools located in 24 states, representing every region of the United States. Fifteen of these schools are co-educational; 32 educate only males. They range in size from 250 to 2,000 students (Catalogue of the Provinces of the Society of Jesus in the United States, 1999). All of these schools seek to prepare their students for college. All of these schools also sponsor interscholastic athletic programs.

## Qualifications of the Researcher

The researcher brought to this study a wide educational background and a variety of ministerial experiences in the context of Jesuit secondary education. The researcher is a Catholic priest who has been a member of the Maryland Province of the Society of Jesus since 1986. He holds a Bachelor of Science degree in linguistics from Georgetown University, a Master of Arts degree in philosophy from St. Louis University as well as a Master of Divinity degree from the Jesuit School of Theology at Berkeley, California. He served for six years on the faculty of the Jesuits' St. Joseph's Preparatory School in Philadelphia, Pennsylvania, where he also served as director of campus ministry, drama chaplain and football moderator. He is currently a member of the English department at Gonzaga College High School, the Jesuit high school in Washington, DC. He also moderates the school's Young Democrats.

# CHAPTER FOUR

## Findings

### Introduction

The goal of this study was to develop a rationale for interscholastic athletics in Jesuit high schools in the United States. The content of this rationale was to be derived from a synthesis of a Catholic understanding of the nature and role of athletics in human experience and the purposes of Jesuit education. This synthesis was to be based upon two principal sources: papal statements and teaching regarding athletics, and Jesuit documents and other sources which articulated the principles of Jesuit education in general and Jesuit secondary education in the United States in particular. The latter were examined in depth in the Review of Related Literature. This examination yielded an understanding of the general principles underlying Jesuit education and suggested the need for further examination of Jesuit sources with specific attention to the question of the role of athletic activities in the lives of American Jesuit high schools. Such further examination constituted the bulk of this study and involved the researcher in uncovering and examining sources from which a Catholic understanding of the nature of athletics and their proper place in human experience could be derived. Finally, on the basis of an examination of these diverse sources, this study yielded a rationale for interscholastic athletics in Jesuit high schools in the United States.

## A Catholic Understanding of Athletics

### Introduction

Modern popes have spoken with increasing frequency on the topic of athletics. Their statements have been made to a variety of groups under a wide range of circumstances. Considered together, these statements yield insights and principles which constitute the fundamentals of a Catholic understanding of the nature and role of athletics in human experience.

### Pope Pius XI

The conceptual groundwork of the modern Catholic understanding of the project of education was laid by Pope Pius XI (1929) in his landmark encyclical *Divini illius Magistri.* In it, the Pope insisted, with obvious implications for this study, that

> the Church...is fully entitled to promote letters, science, and art insofar as is necessary or helpful to Christian education, in addition to her work for the salvation of souls; founding and maintaining schools and institutions adapted to every branch of learning and degree of culture. Nor may even physical culture, as it is called, be considered outside the range of her maternal supervision, for the reason that it also is a means which may help or harm Christian education.... Again it is the inalienable right, as well as the indispensable duty, of the Church to watch over the entire education of her children, in all institutions, public or private, not merely in regard to religious instruction given there, but in regard to every other branch of learning.... (p. 208)

The encyclical also contained an admonition that both echoed the sentiments of St. John Chrysostom which introduced this study, and presaged the political calamities about to engulf Europe and the world:

> It is well to repeat this warning here; for in these days a spirit of nationalism which is false and exaggerated, as well as dangerous to true peace and prosperity, is spreading its influence. Excesses are committed in giving a military turn to the so-called physical training of boys (sometimes even of girls, contrary to the very instincts of human nature); or again in usurping unreasonably on Sunday the time which should be devoted to religious duties and to family life at home. It is not,

> however, Our intention to condemn what is good in the spirit of discipline and legitimate bravery promoted by these methods; We condemn only what is excessive, as for example violence, which must not be confounded with courage nor with the noble sentiment of military valor in defense of country and public order; or again exaltation of athleticism which even in classic pagan times marked the decline and downfall of genuine physical training. (p. 220)

Toward the end of his reign, Pius XI (1937) again turned his attention the question of the proper role of sports and athletic activity, as well as to its potential misuse. In a letter addressed to the bishops of Germany dated March 14, 1937, the Pope returned to the theme of athletics and its ramifications in addressing Nazism and its dealings with youth:

> Again, much is said of sport, which, when used to a reasonably moderate extent, is of great benefit to the young. However, today it has been extended so as to entail much that does not take into account the harmonious formation of the body and the spirit, nor the resultant care of family life nor the commandment to keep holy the Sabbath day. With a sense of indifference which borders on contempt, Sunday, contrary to the best German traditions, has been deprived of its holy and reserved character. We trustingly expect from German youth that in the difficult circumstances of obligatory State organization, they will openly vindicate their right to keep Sunday holy in a Christian manner and We trust that the attention given to the strengthening of their bodies will not make them neglect their immortal souls, that they will not let themselves be beaten by this evil and will strive to conquer it by good and that they will attain their highest and most noble ideal – to win the crown of victory in the stadium of eternal life. (p. 279)

Pope Pius XII

Less than a decade later, a new pontiff, Pius XII (1946), would make one of his many references to sports when he wrote of evolving social conditions in Canada,

> We cherish, in particular, the idea of an organization for entertainments, and a moderate practice of sports which, if properly understood, can and must help in the complete formation of man and of the perfect Christian who thinks and acts according to reason illuminated by faith." (p. 351)

The following year, in addressing a gathering of French young people in Rome, the Pope again insisted upon the importance of a proper understanding of the nature of sport when he explained that he was

> ...intensely interested in everything that concerns you – your well being, your safety, your progress, and your activity in every order, whether the physical, intellectual, moral or supernatural. Yes, We mention physical as all these are very closely connected. Healthy Christian youths, fortified by sports that are wisely understood and played, willingly bring to spiritual battles and the service of holy causes their contribution of ardor, agility and resistance. (Pius XII, 1947, p. 356)

A year later, in an exhortation given to the Inter-American Congress on Catholic Education, Pius XII (1948) reasserted the positive Catholic attitude toward sport in the context of education, while at the same time insisting on certain restraining parameters:

> To the exaggerated importance that is accorded today to whatever is purely technical and material, reply with an education which always gives first place to spiritual and moral values; both to the natural and, above all, to the supernatural ones. The Church, without any doubt whatever, approves of physical culture, if it be in proper proportion, that is to say when it does not lead to worship of the body, when it is useful to strengthen the body and not to dissipate its energies, when it serves also as a recreation for the spirit and is not a cause of spiritual weakness and crudeness, when it provides new incitements for study and for professional work and does not conduce to their abandonment or neglect or to the disturbance of the peace that should reign in the sanctuary of the home. (p. 356)

The attention of Pius XII again returned to sports, and specifically to their relationship to the Christian life, in 1955 on the occasion of a gathering of the Italian Sports Federation in Rome. His comments constituted the first protracted and systematic statement of a Pope in the 20th century regarding athletics and the issues surrounding them in Christian life. In the context of this study, they merited careful consideration and yielded important foundational principles for a Catholic understanding of the role of athletics in an educational context.

The Vatican press office described the remarkable setting in which the Pope delivered this important address:

> As he appeared on the balcony [of St. Peter's basilica], the athletes, dressed in the uniform of their particular sport, greeted the Pontiff with cheers and waved their equipment: oars, tennis rackets, skis. Certainly never seen before on St. Peter's Square was the waving of sails of two full-size sailboats set up in front of the statues of St. Peter and St. Paul. A group of gymnasts executed a four-layer human pyramid to greet His Holiness.
>
> After the Pope's address he was carried through the crowd to a throne from which he watched gymnastic exhibitions. He also watched a basketball game and applauded some particularly good shots. (Pius XII, 1955, p. 36)

The Pope began his comments by commending the athletes for journeying to Rome and for their "yearning to draw from Christian principles the motives and norms capable of setting sports free from the vise-grip of matter and elevating it to regions worthy of the spiritual and immortal soul" (p. 35). He then noted the increasingly important societal role which athletics had come to play in the 20th century and, like Pius XI, he asserted the Church's right and duty to comment on that role:

> With the advent of the present century sports have taken on such proportions – with the numbers of amateur and professional participants, the crowds gathered in stadiums, and the interest aroused by means of the press – as to comprise a phenomenon typical of modern society. This increased importance gave rise, in turn, to new repercussions and problems in the fields of education, of religious practice, of morality, and even in the social field, so that it could not be overlooked by the Church, ever anxious to promote organizations corresponding to the new needs of the times. (p. 37)

Again, he reiterated the fundamental Catholic insistence upon the inherent connection between the physical and spiritual components of sports by noting that it was

> ...once again necessary to explain that the Church cannot neglect, as if they were matters outside her proper sphere, the care of the body and physical culture, as though only "things purely religious" and "exclusively spiritual" were within her competence; that there are natural and Christian virtues without which sports could not properly develop but would inevitably degenerate into a closed system

> of materialism, an end in themselves; that Christian principles and norms when applied to sports open up to them loftier horizons, even illumined with mystic light. (p. 37)

Pius XII then went on to make explicit what had been implicit in his predecessor's insistence on the right of the Church to address the reality of a burgeoning physical culture. He explained that the Church offers guidelines for the conduct of any sort of human endeavor out of the conviction that in doing so "She completes and integrates...whatever is lacking in an activity or project which, through excesses or defects or the absence of ideal foundations, is not in keeping with...Christian dignity" (p. 37). That belief helped motivated this study.

In unfolding his view of the nature of sport, Pius XII (1955) next reiterated a basic principle which grounds a Catholic consideration of any human activity. He asserted that "in general, whenever it is a question of human activity, the starting and concluding point must always be the psychic element; in other words, spirit must predominate over technique....This should be the fundamental norm...in training young people in sports" (p. 40). At its root, then, sports, when seen from the Catholic perspective, is an activity with both a spiritual and a physical component, and the former must take precedence over the latter.

The Pope next turned his attention to spelling out some concrete norms which ought to be employed in assuring the precedence of the spiritual over the simply physical in sports. In commenting on these norms and some of their implications, Pius XII (1955) shed further light on the benefits and advantages which the Catholic view sees flowing from sports programs which operate out of a proper understanding of the nature of human

beings and athletic activity. His discussion of these norms began with the admonition that first and foremost, young people should be

> ...convinced that care of the body is not an end in itself but should be directed to the intellectual and moral perfecting of the soul; that the exercise of sport should not interfere with the duties of one's state – of student, worker or professional man [sic] – but rather be helpful towards their observance, at least indirectly, by the rebuilding of energy; that no motive dispenses sportsmen from respecting the common moral law in its triple object: God, the family and society, and themselves. (p. 40)

In comments that accurately foreshadowed current debates concerning the use of steroids and other drugs by athletes, the Pope further explained what was entailed in his reminding athletes of their moral duties to themselves:

> ...the error is to be deplored which would set no limits on the right to use one's body, thereby subjecting it to obvious risks, to physically ruinous exertion, or perhaps, so as to achieve what one cannot by his own strength, to make use of dangerously harmful agents such as strong stimulants....The responsibility of spectators, of organizers and sportswriters is not light in these cases, when they applaud a risk or exact from athletes inhuman strain. (p. 40)

The Pope's comments on sports began to touch more directly on the educational apostolate of the Church when he noted that in the spiritual realm of athletic endeavor of which he had already spoken, there is ample opportunity for the training and formation of both the intellect and the will. Thus,

> by positive action, education in sports will tend to develop the faculties of intelligence and will, especially in competitive contests: the former by training a youth to reflect, to judge, to use his [sic] energy wisely, to foresee the tactical movements of his adversaries and to be able to seize the opportune moment for the use of his own reserves of energy and skill.
>
> More difficult is the training of the will, whose vigor in competitive sport can be said to be the determining factor of successful effort, while being at the same time the most important advantage that the young man may derive for his life as a man and a Christian.

> Everything can contribute to this education: the consciousness of duty, the legitimate desire for victory, small sacrifices gladly accepted, a proper sense of humor.
>
> The presence of a will prepared to engage in competition is evidenced in careful and methodical training, in perseverance following upon failure to win, in the opposition provided to stronger competitors, in the endurance of discomforts, in courage and in self-mastery.
>
> Hence, it is not the strength of one's muscles nor the quick reflexes nor the victories easily attained that constitute the nobility and the attractiveness of sports. It is rather the sure dominion over one's spiritual faculties. (p. 41)

Having thus articulated the broad framework of a Catholic understanding of the types of norms which ought to be called upon in formulating a rationale for athletic activity in the context of human experience – and especially among young people – Pius XII (1955) then spelled out the types of virtues which ought to be fostered by participation in sports properly understood and undertaken.

> These are, among others, a loyalty which excludes taking refuge in subterfuges, an openness to instruction and obedience to the wise commands of the coach of the squad, the spirit of self-renunciation when one has to fade into the background so that the team interests may be furthered, faithfulness to obligations undertaken, modesty in victory, generosity toward the defeated, a calm spirit when the luck runs badly, patience towards spectators who are not always moderate...and in general the chastity and temperance recommended by the ancients. (pp. 41-42)

In concluding this important address on sports and the Christian life, Pius XII asserted that "there is nothing which can better serve to free sports from the deviations deplored [in it] than the Christian spirit and the virtues which derive from it" (p. 42) and, by implication, that it is only through a careful application of this spirit and conscious cultivation of these virtues that sports can become a legitimate and powerful tool in the work of Catholic education. Thus,

> Sports, provided they are understood in a Christian sense, are an efficacious school for that great contest which is our earthly life, whose goals are the

> perfection of the soul, the reward of eternal happiness, the unfading glory of the saints. (p. 43)

The following year, 1956, Pius XII touched on the topic of athletics in two brief addresses to groups of athletes. His comments again highlighted the potential pitfalls and benefits of athletics. Regarding the former, he praised athletes for their desire to develop "not only bodily strength and agility, but also moral qualities of courage and endurance without which athletic competitions quickly degenerate into rough and brutal struggles" (1956a, p. 108). Regarding the latter, he broadened his previously expressed respect for the possibilities for good inherent in athletics when he asked that

> it be another mark of Our interest in a healthy exercise of sports and particularly in these peaceful international contests which, in a world prey to so much division, promote mutual knowledge and understanding among nations, in a spirit of fraternal rivalry. (1956b, p. 376)

Pope John XXIII

Catholic teaching with regard to the nature and appropriate role of athletics in human life continued to deepen and broaden during the pontificate of Pius XII's successor, Pope John XXIII. Building upon and echoing the teachings of his predecessors, John XXIII articulated additional Catholic insights into athletic endeavors in an address delivered to the Italian Athletic Union and the Italian Federation of Chronometrists on April 26, 1959. Harking back to themes articulated by Pius XII three years earlier, the Pope praised his audience for wanting to "participate in athletics with a Christian spirit and to make it a useful instrument for the complete and harmonious development of your personality" (John XXIII, 1959, p. 394) and further reminded them that "the great value of athletics lies in its particular efficacy for interior perfection, consequent upon the exterior discipline with which you continually and seriously train

your body" (p. 394). He succinctly recapitulated the basic components of the modern Catholic understanding of athletics in a manner with clear implications for Catholic educational institutions whose programs include athletics:

> We trust that you will never forget...that your athletic efforts are not ends in themselves; remember that the body which you train, whose agility and grace reflect a ray of the beauty and omnipotence of the Creator, is only an instrument which should become docile and accessible to the strong influence of the soul.
>
> Your exercises, your competitions, which are like happy parentheses between the monotony of study and daily work, ought to develop the spiritual and immortal side of your being. If they were to have a harmful influence, if your athletic life should prove to be not a safeguard but a danger to your souls or an obstacle to the fulfillment of your religious duties, then you would find yourselves off course, like runners who, because the true course is not well marked, do not arrive at the tape in good time. (p. 395)

The pontiff similarly reframed a Catholic understanding of the virtues which can be fostered through sports when he explained that

> ...in the spirit of discipline one learns and practices obedience, humility and renunciation; in teamwork and competition, charity, the love of fraternity, mutual respect, generosity and sometimes even pardon; in the strict laws of physical efficiency, chastity, modesty, temperance, and prudence. (p. 395)

Pope John XXIII (1959) went a step further in deepening official Catholic reflection on athletics when he noted that without the aforementioned virtues "one can certainly be a courageous athlete, but never a truly Christian athlete" (p. 395). The acknowledgment by the Pope of the fact that success and even courage in athletic activities does not guarantee the presence of the qualities necessary for that activity to be considered authentically Christian points to the need for criteria other than success or courage which Catholic educators can use to evaluate athletic programs in their schools. Facilitating the development of such criteria was a goal of this study.

Pope John XXIII (1959) also expanded Catholic reflection on sports, especially with regard to its educational implications, when he reflected on the type of motivation operative in athletic competition:

> The spiritual value of athletics is deduced...from that sense of temporariness which, always searching for better results, characterizes every competition. In every athletic season new records are, as your sportswriters say, "broken," conquered by the courage and tenacity of champions. The realization of this, since it makes you constantly dissatisfied with the results which you have attained, has a very great pedagogical and spiritual value.
>
> It teaches you, in effect, that just as in the physical world, so also, and in a special way, in the spiritual, one may never be satisfied with the level reached, but with the help of God and with good will one must seek always to reach new goals, to strive for continual improvement, which finally leads "to perfect manhood [sic], to the mature measure of the fullness of Christ." (p. 396)

Pope Paul VI

Pope Paul VI, who succeeded John XXIII in 1963, also found himself in a position to give voice to the Church's developing appreciation and understanding of sports in human experience. In a brief address to a group of water-skiers who visited Rome in 1964, Paul VI reiterated some of the themes articulated by previous popes:

> Since We are a stranger to your sport, We feel a little embarrassed over not being able to speak to you in a competent and penetrating fashion about water-skiing. But you know well that our predecessors and We Ourself have always felt a sympathy for sports. This has been displayed many times and applies to all the various forms of sports, so long as they are carried out properly, leading to harmonious formation and development of the human body, and contributing to spiritual qualities and to self-mastery. Your own personal experience teaches you just how much the healthy practice of sports can contribute to human expansion and development. (Paul VI, 1964a, p. 106)

In a longer and more significant address Pope Paul VI (1964b) spoke to a gathering of participants in the annual Tour of Italy bicycle race. His comments to these racers included a reference to systematic forms of athletic activity involving young

people, in this case a nationally coordinated bicycle race. This study was also concerned with a systematic form of athletic activity, interscholastic sports programs in American Jesuit high schools. The Pope assured the cyclists that

> ...the Church looks upon sports as training and exercise for the body and for the spirit, an exercise in physical education and an exercise in moral education. Hence it admires, approves, and encourages sports activity in all its various forms. This is particularly so of the systematic ones that benefit all young people and are directed toward the harmonious development of the body and its energies, and of the competitive ones too...that involve effort and risk within limits that do no harm to the very purposes of the sport, or to the health and safety and the rightful position of physical life. (p. 41)

He also spoke of the Church's growing appreciation of the role which athletics can play in the international arena as a means of fostering positive relations among nations:

> The Church admires, approves and encourages sports all the more when the employment of physical powers is accompanied by moral powers, which can make sports a magnificent personal discipline, a strict training for social contacts based on respect for one's own word and for the person of others, and a principle of social cohesiveness that already is spinning friendly relationships even on the international level. (p. 41)

The remarks in reference to the potential for international good inherent in sports reaffirm an insight articulated by the Second Vatican Council (1965) in its *Pastoral Constitution on the Church in the Modern World*, which urged the faithful to be sure that

> ...their leisure hours be used properly for relaxation and for their strength of mind and body through freely chosen study and activity, through traveling which refines a man's [sic] nature and helps people get to know each other, through watching sports events and taking part in them, which can help to preserve emotional balance in the community as well as in the individual and can help establish fraternal relations among men of all nations, races and backgrounds. (no. 61)

In further addressing the Tour of Italy participants, Paul VI (1964b) continued to broaden the Church's attention in matters pertaining to sports when he pointed out that

> All this demands that sports be lifted to a high level by principles and rules that instill vigor and nobility...and that exclude any excesses of risk and of passion, either on the part of the athletes or in the public who watch them and who are stirred by their feats in competition....We are all the more pleased with your cycling competition, which boasts among its merits the ability to stir up immense enthusiasm and at the same time contain it in a fashion befitting good civic training. (p. 41)

Toward the end of this address, Paul VI offered an exhortation and reflection to the athletes before him that spoke in almost poetic terms to the nature of the connection between sports and spirituality, as well as to the very reason why the cyclists may have been moved to visit the Pope in the first place:

> But there is another reason that Our greetings [to you] are joyful; and it is the very one that brings you here. The meaning of the visit to the Pope is an intuition that you carry in the depths of your souls, perhaps without being able to put it into words. It is the intuition that sports are something more than a reality that can be sensed and experienced. They symbolize a spiritual reality that constitutes the hidden but essential thread of our life: life is an effort, iife is a contest, life is a risk, life is a race, life is a hope reaching toward a goal that goes beyond the realm of common experience - one perceived by the soul and presented to us by religion. (p. 42)

Pope John Paul II

No pope has spoken of sports at greater length or with greater philosophical acumen than Pope John Paul II (1984). His comments on sports draw together the various threads of papal teaching in the 20th century with regard to athletics. In April of 1984, an international jubilee for athletes was held in Rome. On April 12, the athletes gathered in Rome's Olympic Stadium for the celebration of an outdoor Mass by the Pope. In his homily, entitled "The True Nature of Sport," the pontiff offered a philosophical reflection on the essence and importance of athletic activity. He began by noting that sports had become "a human and social phenomenon which has [great] importance and influence on the way people act and think today" (p. 214). He then pointed out that St.

Paul had readily used athletic imagery in addressing Christian truths to the people of his age and of several cultures. Thus, he noted that

> ...we see that the Apostle of the Gentiles [St. Paul], in order to bring the message of Christ to all peoples, drew from the concepts, images, terminologies, modes of expression, and philosophical and literary references not only of the Jewish tradition, but also of Hellenistic culture. And he did not hesitate to include sport among the human values which he used as points of support and reference for dialogue with people of his time. Thus he recognized the fundamental validity of sport, considering it not just as a term of comparison to illustrate a higher ethical and aesthetic ideal but also in its intrinsic reality as a factor in the formation of man [sic] and as a part of his culture and his civilization.
>
> In this way St. Paul, continuing the teaching of Jesus, established the Christian attitude toward this as toward the other expressions of man's natural faculties such as science, learning, work, art, love and social and political commitment. Not an attitude of rejection or flight, but one of respect and esteem, even though correcting and elevating them; in a word, an attitude of redemption. (pp. 214-215)

The Pope's comments were a clear reiteration of Pius XI's insistence in *Divinus illius Magistri* (Pius XI, 1929, p. 208) that the Church has both the right and the duty to address and seek the perfection of all forms of human activity, including athletic activity.

Pope John Paul II (1984) continued his discussion of sports by noting that "we cannot ignore the fact that in this field too, unfortunately, there are certain negative or at least questionable aspects which today are analyzed and criticized by experts in the study of customs and behavior..." (p. 215). He suggested that the corrective to these negative aspects lies in ensuring that the key principle of athletic endeavor is not "sports for sport's sake...[but rather] dignity, freedom, and the integral development of man!" (p. 215). Built upon such a foundation, the Pope argued, sports could indeed contribute to "making mutual love, sincere fraternity and authentic solidarity penetrate society. For sport can make a valid and fruitful contribution to the peaceful coexistence of all peoples, above and beyond every discrimination of race, language and nations" (p. 215).

Like his predecessors, John Paul II (1984) spoke of athletics as a human activity that can foster virtue in those who partake in them. Like popes before him, he catalogued some of these virtues:

> To be a good sportsman, one must have honesty with oneself and with others, loyalty, moral strength (over and above physical strength), perseverance, a spirit of collaboration and sociability, generosity, broadness of outlook and attitude, and ability to live in harmony with others and to share.... (p. 216)

He further noted that

> Sport is the joy of life, a game, a celebration and as such it must be properly used and perhaps, today, freed from excessive technical perfection and professionalism, through recovery of its free nature, its ability to strengthen bonds of friendship, to foster dialogue and openness to others, as an expression of the richness of being, much more valid and to be prized than having, and hence far above the harsh laws of production and consumption and all other purely utilitarian and hedonistic considerations in life. (p. 216)

Adding yet another dimension to papal reflection on athletics, the Pope concluded his homily with a call to love, claiming that love is "the secret of life, and also the deepest and most authentic dimension of sport" (John Paul II, 1984, p. 216). Finally, he exhorted the assembled athletes by saying,

> In this age which is so marvelous and so tormented, strive to build a culture of love, a civilization of love! You can contribute to this by sport and by your whole behavior, by all the freshness of your feelings and by all the seriousness of the discipline which sport can teach you. Live as people who stay friends and brothers and sisters even when you compete for the "crown" of an earthly victory! (p. 216)

In the year 2000, the Roman Catholic Church marked the beginning of the new millennium with a Holy Year of Jubilee. In the course of that year, the Church officially celebrated and reflected upon the roles of various groups and activities in the life of the Church and the world. In October of 2000, the Church commemorated the Jubilee of Sports People, and that commemoration accorded Pope John Paul II the opportunity to

recapitulate, reiterate and amplify the Church's teaching on sports, and the same time exhort men and women engaged in athletic activities in various capacities around the world. He did so on two separate occasions, the first an address given to the International Convention on the Theme "During the Time of the Jubilee: The Face and Soul of Sport," the second a homily delivered to thousands of athletes, both amateur and professional, and their families who had gathered in Rome's Olympic Stadium for the celebration of a Mass. His comments from these two occasions were clear and forceful. They had unmistakable implications for the role of athletic programs in the life of Catholic schools, including those with which this study was particularly concerned, Jesuit high schools in the United States.

On October 28, 2000, the Pope spoke to international conventioneers who had gathered to reflect on sports from a Catholic perspective. His comments included the following:

> The theme that you chose for your reflection calls attention to the nature and aims of playing sports in our time, which is marked by a great variety of social changes. Sport is certainly one of the prominent phenomena which, in a language understandable to all, can communicate very profound values. It can be a vehicle of high human and spiritual ideals when it is practiced with full respect for its rules; but it can also fail in its true aim when it leaves room for other interests that ignore the centrality of the human person.
>
> The theme speaks to the "face" and "soul" of sport. Athletic activity, in fact, highlights not only man's [sic] valuable physical abilities, but also his intellectual and spiritual capacities. It is not just physical strength and muscular efficiency, but it also has a soul and must show its complete face. This is why a true athlete must not let himself be carried away by an obsession with physical perfection, or be enslaved by the rigid laws of production and consumption, or by purely utilitarian and hedonistic considerations.
>
> The potential of sports makes it a significant vehicle for the overall development of the person and a very useful element in building a more human society. A sense of brotherhood, generosity, honesty and respect for one's body - virtues that

> are undoubtedly essential for every good athlete - help to build a civil society where antagonism is replaced by healthy competition. When understood in this way, sport is not an end, but a means; it can become a vehicle of civility and genuine recreation, encouraging people to put the best of themselves on the field and to avoid what might be dangerous or seriously harmful to themselves or to others.
>
> Unfortunately there are many signs, and perhaps they are becoming more evident, of a malaise that sometimes calls into question even the ethical values that are at the basis of athletic activity. In addition to a sport that helps people, there is another that harms them; in addition to a sport that enhances the body, there is another that degrades and betrays it; in addition to a sport that pursues noble ideals, there is another that looks only for profit; in addition to a sports that unites, there is another that divides.
>
> My hope is that this Jubilee of Sport may be an occasion for everyone, dear leaders, managers, sport enthusiasts and athletes, to find new creative and motivating zeal through sports that know how, in a constructive spirit, to reconcile the complex demands made by the current cultural and social changes with the unchangeable requirements of the human being. (John Paul II, 2000a, p. 1)

It was precisely this challenge, reconciling the complex demands of the cultural and social dynamics which are manifested in the existence of interscholastic athletic programs in every American Jesuit high school with the unchangeable requirements of human beings, in this case American teenagers, which gave rise to this study.

The following day, October 29, 2000, the Pope continued his forceful and challenging reflection on the nature of sports in the modern world. These comments too merit citation:

> With this celebration, the world of sport is joining in a great chorus, as it were, to express through prayer, song, play and movement a hymn of praise and thanksgiving to the Lord. It is a fitting occasion to give thanks to God for the gift of sport, in which the human person exercises his [sic] body, intellect and will, recognizing these abilities as so many gifts of his Creator.
>
> Playing sports has become very important today, since it can encourage young people to develop important values such as loyalty, perseverance, friendship, sharing and solidarity. Precisely for this reason, in recent years it has continued to grow even more as one of the characteristic phenomena of the modern era, almost

> a "sign of the times" capable of interpreting humanity's new needs and expectations. Sports have spread to every corner of the world, transcending differences between cultures and nations.
>
> Because of the global dimensions this activity has assumed, those involved in sports throughout the world have a great responsibility. They are called to make sports an opportunity for meeting and dialogue, over and above every barrier of language, race or culture. Sports, in fact, can make an effective contribution to peaceful understanding between peoples and to establishing the new civilization of love.
>
> The Great Jubilee of the Year 2000 invites each and every person to engage seriously in reflection and conversion. Can the world of sport excuse itself from this providential spiritual dynamism? No! On the contrary, the importance of sports today invites those who participate in them to take this opportunity for an examination of conscience. It is important to identify and promote the many positive aspects of sport, but it is only right also to recognize the various transgressions to which it can succumb.
>
> The educational and spiritual potential of sport must make believers and people of good will united and determined in challenging every distorted aspect that can intrude, recognizing it as a phenomenon opposed to the full development of the individual and to his [sic] enjoyment of life....May this examination [of conscience] offer everyone, managers, technicians and athletes, an opportunity to find new creative and motivating zeal, so that sport, without losing its true nature, can answer the needs of our time: sport that protects the weak and excludes no one, that frees young people from the snares of apathy and indifference, and arouses a healthy sense of competition in them; sport that is a factor of emancipation for poorer countries and helps to eradicate intolerance and build a more fraternal and united world; sport which contributes to the love of life, teaches sacrifice, respect and responsibility, leading to the full development of every human person. (John Paul II, 2000b, p. 1)

Principles of a Catholic Understanding of Athletics

An examination of the statements of the modern popes Pius XI, Pius XII, John XXIII, Paul VI and John Paul II with regard to athletic activity and its proper place in human experience yielded a set of principles which, in the Catholic view, are foundational in any consideration of athletics. These principles are:

- The Church has the right and the duty to speak and teach about athletic activity and its proper place in human experience.
- Athletic activity is a means, and not an end in itself.
- Athletic activity, precisely because it is a human activity, is a spiritual as well as a physical undertaking.
- Athletics should be concerned with the harmonious formation of body and spirit.
- Athletic activity can add enjoyment to life and enhance human flourishing.
- Athletic activity can do harm when not centered on the human person properly understood.
- Athletic activity should be pursued in keeping with its participants' primary moral obligations, namely those to God, family and society, and themselves.
- Athletics, when properly understood and conducted, can teach lessons and instill virtues that aid in spiritual formation and moral living.
- Athletics, when improperly understood and conducted, can hinder the teaching of lessons and the development of virtues that aid in spiritual formation and moral living.
- Athletic activity has a social aspect. Accordingly, responsibility for its proper conduct rests not only with those who participate in it directly, but also with those who watch, organize, control, financially subsidize and otherwise indirectly engage in it.

Summary and Conclusion

This section of the study was an examination of the many statements made by modern popes with regard to the nature of athletics and their proper place in human experience. These statements varied in terms of length, tone and audience, but all were found to contain related themes and insights arising from common underlying principles. These principles were distilled and made explicit in this study. They served as

foundational principals of the rationale for interscholastic athletic programs in Jesuit high schools in the United States developed in this study.

## Athletics in American Jesuit High Schools: JSEA Documents

Jesuit high schools in the United States all belong to the Jesuit Secondary Education Association, or the JSEA as it is commonly known. "As a service organization, the JSEA makes available advice, programs, and other resources that can maintain and deepen a school's Jesuit identity" (Jesuit Conference, 2000, p. 1). From time to time over the past thirty years, the JSEA has published documents and studies designed to speak to various topics flowing from and influencing American Jesuit high schools. These publications have provided the member schools of the JSEA with a wealth of material, as well as a common language and vocabulary, concerning their shared endeavor.

This study involved the researcher in examining these JSEA documents, which were compiled and published in a single volume entitled *Foundations* (Jesuit Secondary Education Association 1994), with an eye toward gleaning from them guiding principles for structuring, conducting and evaluating athletic programs such as those which exist in every one of the JSEA member schools. The most startling finding of this study was the paucity of information regarding athletics which it found in JSEA publications of the past thirty years. It is worth noting, for example, that in the 271 pages of *Foundations*, the terms "coach" and "athletic director" were mentioned only once. In fact, nine of the fourteen documents which comprise *Foundations* neither mention nor allude to the existence of interscholastic athletic programs or any sports at all in Jesuit high schools in the United States. It is worthwhile, however, for the purposes of this study, to make note

of where and how athletics are occasionally mentioned in the JSEA documents, as well as instances in which they are omitted.

The first JSEA document to speak of athletics did so only in passing. The document, entitled *The Jesuit High School of the Future* (Commission on Research and Development,1972), considered developing trends and changes in Jesuit high schools under five broad headings: Need for a New Vision, Basic Assumptions, Values and Trends, Overriding Concerns, and Initiating Growth. Under "Values and Trends," the document listed some thirty-five partial but concrete responses to concerns about the future shape of American Jesuit high schools. These responses were designed to fill in the blank following the overarching statement, "The Jesuit high school of the future should increasingly embody the following values and trends: ..." (p. 12). One of these proposed responses read, "an athletic and physical education program which educates all students to be skilled participants and places importance of winning in proper perspective" (p. 13). Significantly, the document did not define such a perspective.

The second JSEA document to make reference to the existence of athletic programs in American Jesuit high schools also did so in passing, while raising a question without pointing toward an answer. This document, entitled *Instrument for Self-Evaluation of Jesuit High Schools: Principles and Standards* (Commission on Research and Development, 1975), was presented to the JSEA member schools as a means to "help schools achieve a more comprehensive and objective view of their progress in developing as Catholic academic centers...[whose] immediate purpose is education, understood in larger than purely academic terms" (pp. 42-43). It gave as a guiding principle under the heading "Academic Center" that

> The Jesuit high school is a center of academic excellence. To this end, the curriculum integrates the demands of the academic disciplines and the physical and affective needs of the developing person with the experience of service to one's fellow man. Certain methods and technologies, used for teaching the skills necessary for an educated person, are selected because they are consistent with the goal of assisting each student to develop as an intelligent and integrated person. (p. 46)

As the last of nine questions posed in order to facilitate or spark reflection on the school's embodiment of this and other guiding academic principles, the document asked "What are the methods used to insure that the program of co-curricular and extra-curricular activities, including such things as athletics, publications, drama, speech, etc., is being administered in a manner that is congruent with the Christian environment of a Jesuit school?" (Commission on Research and Development, 1975, p. 47). The document did not stipulate or even suggest what such methods ought to be. It is also significant that the document grouped together, in a way that implied congruity, or at least comparability, among "athletics, publications, drama, speech, etc." in terms of their impact on the life of a student in an American Jesuit high school.

The following year, the JSEA published another document which spoke indirectly about the presence of sports in Jesuit high schools. This document, *Faith and Justice* (McDermott, 1976), was essentially an essay by a distinguished and long-experienced Jesuit secondary educator. It offered American Jesuit high schools 20 recommendations of ways they could, in accordance with the teachings of the Second Vatican Council and the 32nd General Congregation of the Society of Jesus, better and more clearly identify themselves in the Church in the modern world. The twelfth recommendation dealt with requiring each student in a Jesuit high school to participate in a service project as part of

the educational offering of the school. In support of this recommendation, the author offered the following:

> A director of these service projects is necessary. I see an analogy in the way a director of athletics was added to our faculties and the need of a director of service projects in our schools. For, as years ago when school sports were of the sand-lot variety, no one was assigned to direct athletics, no money was budgeted for a salary, no one was allotted time to contact other schools for games. When sports grew in importance to the total school, all this changed. A director of the sports program became a full-time faculty member and he spent hours with coaches and players with "skull practices" before the games and in evaluations after the games. These sessions were for the benefit of the students. Before the games they learned theory and practice of the game, ways of preventing injuries, and the spirit of cooperation that made them a team. After the games, the director spent more time with the coaches and players in a debriefing period. He was important to the whole athletic program. The application of this analogy is simple...." (pp. 67-68)

This is the lengthiest mention of athletics in *Foundations*. Without addressing or explaining the nature of sports' "importance to the total school," the document did at least shed some light on the fact that sports are a significant fact of life in Jesuit high schools in the United States. It is the only *Foundations* document to acknowledge that American Jesuit high schools employ coaches.

Perhaps the most widely quoted JSEA document to date has been the *Profile of the Graduate of a Jesuit High School at Graduation* (Commission on Research and Development, 1981). It was essentially a listing of phrases and sentences designed to highlight characteristics which Jesuit educators hoped to recognize in their students after four years in a Jesuit high school. These lists were gathered under five overarching putative descriptors of the graduate of a Jesuit high school: Open to Growth, Intellectually Competent, Religious, Loving, and Committed to Doing Justice. The introductory paragraphs of the document made a brief and passing reference to the presence of sports in the life of a student in a Jesuit high school:

> The adolescent during those four or five years prior to graduation began to realize that he or she could do some things well, sometimes very well, like playing basketball, acting, writing, doing math, fixing or driving cars, making music or making money. There have also been failures and disappointments. Even these, however, have helped the student to move to maturity. (p. 101)

Again worth noting is the implicit equality, or at least comparability, that is presumed to exist among the activities listed in the document as opportunities for learning in a Jesuit high school.

A 1980 JSEA document offered a lengthy and at times strongly-worded exhortation to American Jesuit high schools, once again with regard to their commitment to issues of faith and justice. The document, entitled *Sowing Seeds of Faith and Justice* (Starratt, 1980), is noteworthy for purposes of this study precisely because it did not mention athletics when it easily and naturally could have done so.

In the course of its discussion of the social and cultural implications and goals of Jesuit secondary education, the document did not shy away from addressing in stark terms the challenges and opportunities presented to JSEA schools and their students. The document argued that

> In this process of educating for justice we will have begun to detoxify the lethal poison of selfish and superficial values which our society relentlessly urges upon our youth. People who know their true worth will be less likely to exchange it for some external definition of wealth or power or happiness. For that is where the obsessive dereliction begins which leads eventually to injustice in communities of men and women. (Starratt, 1980, p. 115)

Building on this strong foundational claim, the document spelled out many concrete areas of Jesuit secondary school life that would have to fall within the purview of a concern for justice. Thus,

> ...every element of the school life must reflect a way of knowing and seeing that flows out of a faith/justice perspective. Academic policies, hiring practices,

> faculty and student handbooks, promotional materials, budgeting priorities should reflect this orientation. Every department and program of the school, moreover, must be justifiable and accountable in terms of our mandate to labor for faith and justice. (p. 116)

It is remarkable that a document so clearly focused on making explicit the concrete programmatic challenges facing American Jesuit high schools in terms of faith and justice declined to make explicit mention of a program as large, expensive and controversial as interscholastic athletics. This was true even of the concluding paragraphs of the document which offered significant and natural opportunities for explicit mention of sports and athletic programs. For example:

> A school has a limited amount of resources, including the resources of time, money and human energy. As an institution a school performs many functions: teaching, feeding, providing extra-curricular options, grading, preparing students to go on to college and careers. As an institution it has a history in that locale, a history that leads people of that area to hold expectations of that school. In short, a school is a complex institution. As such, it will not, it cannot, change overnight....This work will call for the transformation of many of our school structures, including the discipline system, the counseling and guidance program, the academic curriculum, graduation requirements, the extra-curricular program, financial aid programs, and alumni programs. (Starratt, 1980, p. 125)

It is almost as if the document went out of its way not to mention athletics explicitly, even when its context and subject matter warranted, and even invited, such mention.

In 1987, the Rome-based International Commission on the Apostolate of Jesuit Education published a lengthy document that sought to catalogue a whole series of characteristics which it believed ought to be found in Jesuit schools. Although this document was intended for a world-wide audience, it was included by the JSEA in *Foundations* because of its particular implications for American Jesuit high schools. The document contains 198 sections, two appendixes, and 134 footnotes. There is one mention of sports in the document; it comprises section 31:

> Education of the whole person implies physical development in harmony with other aspects of the educational process. Jesuit education, therefore, includes a well-developed program of sports and physical education. In addition to strengthening the body, sports programs help young men and women learn to accept both success and failure graciously; they become aware of the need to cooperate with others, using the best qualities of each individual to contribute to the greater advantage of the whole group. (International Commission on the Apostolate of Jesuit Education, 1987, pp. 135-136)

That same year, the JSEA published another document notable for this study because of what it does not say, for what and whom it leaves out. *Teaching for the Kingdom: Christian Formation in Jesuit Schools* was published in response to the JSEA's desire to assist Jesuit high schools in responding to the mandate given them by the Second Vatican Council "to examine anew their effectiveness as vehicles of Christian nurture" (Commission on Research and Development, 1987, p. 172). The document set out to do so with significant energy, declaring,

> For Jesuit high schools, Christian formation is an integral part of the educational process. Indeed, it must not be an isolated element of the program, but rather a vital influence that affects every facet of the schooling experience. For this information to be balanced and complete, it must include elements of instruction, reflection, prayer and service within a pervasive religious milieu. This document offers standards for gauging the effectiveness of ...the schooling experience as a whole.
>
> For a school to be an effective vehicle of Christian formation, the coordinated and generous efforts of an entire school community are required. Anything less will limit us to providing little more than a veneer of religiosity with no lasting impact on our graduates' hearts and minds. For this reason, this document is addressed to all in our schools who contribute to the total program of Christian formation.... (p. 172)

The document then explicitly spelled out whom it meant when it referred to "all in our schools who contribute to the total program of Christian formation" and by implication what it understood to constitute the "schooling experience as a whole":

> Presidents, principals, and other administrators; religious education department chair-persons and members; chaplains and members of campus ministry teams; service project directors and associates; the entire faculty; the support staff. (p. 172)

Nowhere does the document explicitly mention coaches or athletic directors.

The final JSEA document to make mention of sports was *Ignatian Pedagogy: A Practical Approach* (International Commission on the Apostolate of Jesuit Education, 1993). This lengthy document which was concerned with classroom implications of insights arising from Jesuit spirituality and experience, touched once, briefly, on sports. It did so, however, in a way that hinted at the educational power of athletic experience in the life of a young person. In its discussion of the differences between direct and vicarious human experience and their implications for Jesuit pedagogy, the document asserted that

> It is one thing to read a newspaper account of a hurricane striking the coastal towns of Puerto Rico. You can know all the facts: wind-speed, direction, numbers of persons dead and injured, extent and location of physical damage caused. This cognitive knowing, however, can leave the reader distant and aloof to the human dimensions of the storm. It is quite different to be out where the wind is blowing, where one feels the force of the storm, senses the immediate danger to life, home, and all one's possessions, and feels the fear in the pit of one's stomach for one's life and that of one's neighbors as the shrill wind becomes deafening. It is clear in this example that direct experience usually is fuller, more engaging of the person. Direct experience in an academic setting usually occurs in inter-personal experiences such as conversations or discussions, laboratory investigations, field trips, service projects, participation in sports and the like. (p. 249)

The conviction that the sort of inherent educational power of athletic experience alluded to here gives significance to interscholastic athletic programs in American Jesuit high school motivated this study.

Summary and Conclusion

An examination of the officially published documents of the Jesuit Secondary Education Association revealed a paucity of information regarding the nature and purpose of interscholastic athletic activity as part of the extracurriculum in Jesuit high schools in the United States. Only five of the fourteen official documents explicitly mentioned athletics. All such references were brief. All were made in reference to or in support of some other topic. This was a surprising finding in light of the fact that an earlier review of the promotional materials of the member schools of the JSEA demonstrated that all of these schools have extensive interscholastic and other athletic programs which many of them describe as integral to the life and mission of the school (Appendix).

This finding confirmed that Jesuit educators in the United States have not formally articulated and published a rationale for interscholastic athletics in their high schools. It is, however, possible to articulate such a rationale by drawing on the purposes and aims of Jesuit education elucidated in the Review of Related Literature, and the principles informing a Catholic understanding of athletics which were derived in this study. Developing such a rationale was the main purpose of this study.

A Rationale for Interscholastic Athletics in Jesuit High Schools in the United States

Introduction

A rationale is a reasoned explanation for something. This study sought to articulate a rationale for interscholastic athletic programs in Jesuit high schools in the United States. This rationale took as its foundational tenets the purposes and aims of Jesuit education as revealed in the Review of Related Literature in this study, the principles undergirding a Catholic understanding of athletics as distilled from papal

teachings examined in this study, and insights regarding Jesuit secondary schools derived from an examination of the documents of the Jesuit Secondary Education Association. Following the example of the Roman document *Go Forth and Teach: The Characteristics of Jesuit Education* (International Commission on the Apostolate of Jesuit Education, 1987), the rationale was articulated in declarative terms meant to describe the ideal American Jesuit high school's understanding of its interscholastic athletic program.

The Rationale

One of the principal apostolic goals of both the Society of Jesus and the Roman Catholic Church is the Christian formation and education of young people. Jesuit high schools in the United States exist in order to help achieve that goal. Because they are rooted in American culture, Jesuit high schools in the United States, like their public and private counterparts, include interscholastic athletic programs as part of their institutional life. Because they are rooted in the Jesuit and Catholic traditions, Jesuit high schools in the United States have a particular understanding of the purpose and proper nature of these programs.

Interscholastic athletic programs serve many purposes in the life of an American Jesuit high school. Some of these purposes are more important than others, and in a Jesuit school it falls to those who bear the burden of authority on behalf of the school community to ensure that the hierarchy of importance among these purposes is not subverted.

In the practical realm, interscholastic athletic programs in a Jesuit high school help attract students to the school. They enable the school to meet one of the basic

expectations which benefactors, alumni and parents have of an American high school. They provide a significant outlet for the physical energy of their students, as well as a means for fostering their physical health.

Interscholastic athletic activities in an American Jesuit high school participate in the educational mission of the school. Through them, young people gain knowledge of the technical skills and strategic methodologies of sport. Through them, young people also learn lessons of discipline and hard work, self sacrifice and delayed gratification, submission to legitimate authority and adherence to rules of fair play, all of which prepare them for appropriate Christian participation in American civic life.

Community in a Jesuit high school is fostered, in part, through interscholastic athletic programs. Such programs bring young people together in the common experience of an athletic season through which they come to know and understand one another in ways not available to them in a classroom setting. Athletic contests generate considerable enthusiasm, pride and genuine camaraderie not simply among the athletes who compete in them, but among the entire school community. Athletic contests provide numerous occasions throughout the academic year for the school community to gather in a setting that fosters good will, common identity and shared enjoyment.

A Jesuit high school recognizes that athletic activities, like all human activities, have an inherently spiritual dimension. This dimension always has first priority in a Jesuit high school's athletic program. A Jesuit school is convinced that athletics, when properly understood and conducted, assist in the development and deepening of Christian character in young people. For that reason, an American Jesuit high school conducts its athletic programs with a reflective awareness of the spiritual values it is seeking to

transmit: gratitude, humility, sacrifice of self for the common good, self control, patience, perseverance, mercy, forgiveness, courage, fortitude, and love. Its programs are also conducted with an appreciation of the other legitimate obligations that their participants have: obligations to God, obligations to their families and society, and obligations to themselves. Teaching young people to balance these obligations in a healthy and appropriate manner is one of the goals of athletic programs in a Jesuit high school.

The interest in and enthusiasm for interscholastic athletic programs which many young people demonstrate suggest that such programs afford a Jesuit high school a significant opportunity to foster the healthy development of a student's spiritual and moral self. Accordingly, interscholastic athletic programs in a Jesuit high school are designed for and evaluated on the basis of their ability to advance the spiritual development of those who participate in them, whether as athletes, coaches or spectators. While this is not the only factor involved in the design and evaluation of such programs in an American Jesuit high school, it is the most important factor.

Just as students learn practical lessons and cultivate civic virtues through involvement in athletic programs in a Jesuit high school, so too do they learn spiritual lessons and cultivate moral virtues in these same programs. The American Jesuit high school recognizes that while the practical and civic messages to be learned through sports are often reinforced and encouraged by the culture outside of the school, the spiritual and moral messages to be learned through sports are often muffled and even stifled by the culture outside of the school. Accordingly, the Jesuit high school makes a consistent and concerted effort to articulate, safeguard, and promote the Christian values meant to be

learned through participation in its interscholastic athletic programs. School administrators bear ultimate responsibility for directing this effort, but the entire school community recognizes that the bulk of the work to be done in this regard falls to coaches, whose impact on the young people entrusted to their care is enormous.

A Jesuit high school knows that coaches are teachers, most especially teachers of values. Its hiring, training and personnel evaluation procedures reflect that fact. The school is also keenly aware that coaching methodologies and styles, like all teaching methodologies and styles, vary from coach to coach. The Jesuit high school is consistent and forceful in supporting coaching methodologies and styles that are in harmony with its tradition and purposes, and equally consistent and forceful in repudiating those which are not.

A Jesuit high school, then, is aware that it does not exist in a vacuum, unaffected by the world around it. It is also aware, however, that it does not exist solely for its own benefit. Nor does it see itself as being without resources to make its Christian character felt in the world through its interscholastic athletic programs. The example set by a properly conducted interscholastic athletic program in a Jesuit high school serves as a powerful witness to Gospel values and to an authentic Christian understanding of the human person. Such a program demands sportsmanship and humility of its athletes; good behavior and respectful cheering of its fans; perspective and cooperation of its parents; vision and vigilance of it administrators; competence, character, and a consistent example of grace under pressure of its coaches.

The confident presence of such a program in a broader American culture, unaccustomed as it is to encountering such witness in the athletic arena, furthers in a

significant way the apostolic purposes of the Society of Jesus and the Roman Catholic Church. By sponsoring and directing such an interscholastic athletic program, an American Jesuit high school keeps faith with its religious and educational tradition, and demonstrates that every aspect of its life is designed to invite young people to become the kind of men and women they were created to be.

## Summary

This study developed a rationale for interscholastic athletics in Jesuit high schools in the United States. This rationale was derived from a synthesis of principles gleaned from two sources: a Catholic understanding of the nature and role of athletics and their proper place in human experience as laid out in papal teaching, and an understanding of the purposes of Jesuit education as spelled out in a variety of sources. Once derived, this synthesis of principles was brought to bear on the project of Catholic education as it is embodied in interscholastic athletic programs in Jesuit high schools in the United States.

# CHAPTER FIVE

## Conclusions, Implications, Recommendations

### Introduction

This study sought to articulate a rationale for interscholastic athletic programs in Jesuit high schools in the United States. Statements of modern popes with regard to athletics and their proper place in human experience were examined in order to uncover the foundational principles of a Catholic understanding of athletics. Official and historical Jesuit sources were examined in order to uncover the purposes and aims that undergird a Jesuit philosophy of education. Finally, the principles derived from these investigations were used to articulate a rationale for interscholastic athletic programs in American Jesuit high schools. Thus, this study was guided by these research questions:

1. What is the Catholic understanding of the nature and role of athletics in human experience?

2. What are the aims of the Jesuit philosophy of education and what are their implications for athletics as part of the extracurriculum?

3. From the perspective of Catholic theology and Jesuit philosophy of education, what rationale can be articulated for interscholastic athletic programs in Jesuit high schools in the United States?

### Conclusion and Implications

This study demonstrated that is possible to articulate a rationale for interscholastic athletic programs in the United States that is grounded in both the Catholic theological

tradition and the Jesuit educational tradition. Its findings suggested that such a rationale has not been published by the official Jesuit organization which ordinarily disseminates information, guidelines and suggestions to Jesuit high schools in the United States regarding ways to guarantee and safeguard their Jesuit identity. The principles derived in this study indicate that disseminating a rationale for athletics to American Jesuit high schools would be beneficial to the apostolic work of these schools. Absent such a rationale, Jesuit high schools run the risk of sponsoring and maintaining athletic programs whose policies, procedures and values are grounded in something other than the Catholic and Jesuit traditions.

## Recommendations

Based on the findings of this study, action by those responsible for the mission and identity of Jesuit high schools in the United States and further research are necessary to ensure that the interscholastic athletic programs of American Jesuit high schools are conducted in accordance with the Jesuit and Catholic traditions. The findings of this study suggest and the researcher proposes the following recommendations for further consideration.

### Recommendations for the Jesuit Secondary Education Association (JSEA)

1. That the JSEA publish a rationale for interscholastic athletic programs in Jesuit high schools in the United States.
2. That the JSEA invite its member schools to engage their communities in a reflection on and discussion of the proper understanding of athletics in the context of an American Jesuit high school.

3. That the JSEA formulate an instrument that would enable American Jesuit high schools to assess their interscholastic athletic programs in light of the mission of Jesuit education.

4. That the JSEA make clear to its member schools that ultimate responsibility for the content and conduct of the schools' interscholastic athletic programs lies with the presidents and principals, and not with athletic directors and coaches.

Recommendations for Administrators in American Jesuit High Schools

1. That administrators in American Jesuit high schools familiarize themselves with a rationale for interscholastic athletics that is rooted in the Catholic understanding of athletics and its place in Jesuit secondary education.

2. That administrators in American Jesuit high schools undertake a systematic review of their interscholastic athletic programs in light of a rationale grounded in the Jesuit and Catholic traditions.

3. That administrators in American Jesuit high schools make available to their coaching staffs materials and training regarding the Catholic understanding of athletics and its place in Jesuit secondary education.

4. That administrators in American Jesuit high schools require their coaching staffs to be informed of and committed to coaching in accordance with the Catholic understanding of athletics and its place in Jesuit secondary education.

5. That administrators in American Jesuit high schools direct the formulation and implementation and enforcement of guidelines for appropriate conduct by athletes, coaches and spectators at school-sponsored athletic events.

Recommendations for Education Programs in Catholic Colleges and Universities

1. That education programs in Catholic colleges and universities include in their curricula consideration of the role of athletics in the life of Catholic schools.

2. That education programs in Catholic colleges and universities develop materials and workshops dealing with the role of athletics and their place in Catholic education, and that they make these resources available to Catholic school administrators, teachers and coaches.

3. That education programs in Catholic colleges and universities develop courses specifically designed to familiarize coaches and athletic directors with the Catholic understanding of athletics and its implications for the athletic programs in Catholic schools.

Recommendations for Further Research

1. That a study be undertaken to document the extent of the engagement of Jesuit high schools in the United States in interscholastic athletics.

2. That a study be undertaken to investigate the relationship between coaching styles and values learned by athletes.

3. That a study be undertaken to investigate to what extent administrators in American Jesuit high schools are familiar with the Catholic understanding of athletics.

## Closing Remarks

Jesuit high schools in the United States are tremendously effective apostolic resources for the Society of Jesus and the Roman Catholic Church. Their impact upon the lives of the students entrusted to their care is enormous. Rooted as they are in

American culture, these schools readily embrace interscholastic athletics and give them a privileged place in their institutional life. If Jesuit educators in the United States are vigilant in supervising their athletic programs in light of Catholic and Jesuit insight into the nature of the human person and athletics, these programs will bear great fruit in the lives of Jesuit high school graduates and, in so doing, bring greater glory to God.

# REFERENCES


Aixala, J. (1981). Other apotolates today. Anand, India: Anand Press.

Altheide, D. & R. Snow. (1979). Media logic. Beverly Hills, CA: Sage.

Aquinas, T. (1947). Summa theologica. (Fathers of the English Dominican Province, Trans.). New York: Benziger Brothers, Inc.

Bellah, R, Madsen, R., Sullivan, W., Swidler, A., & Tipton, S. (1991). The good society. New York: Alfred A Knopf.

Beretta, J.C. (1997). The relationship between the moral reasoning of student athletes and the moral reasoning of coaches in high school basketball. Unpublished master's thesis, University of Maryland.

Betts, J. (1974). America's sporting heritage: 1850-1950. Reading, MA: Addison-Wesley.

Birrell, S. (1988). Discourses on gender/sport relationship: From women in sport to gender relations. In K.B. Pandolf (Ed.), Exercise and sport sciences review,16, 459-502). New York Macmillan.

Bloom, B.S. (1972). Innocence in education. School Review, 80, 333-352.

Boutlier, M. & L. SanGiovanni. (1983). The sporting woman. Champaign, IL: Human Kinetics.

Bryk, A, Lee, V. & Holland, P. (1993). Catholic schools and the common good. Cambridge, MA: Harvard University Press.

Buetow, H.A. (1988). The Catholic school. New York: The Macmillan Company.

Carey, M. (1987). Lay administrators in Jesuit secondary schools: Sharing both vision and responsibility in genuine collaboration. Unpublished doctoral dissertation, Gonzaga University.

Coakley, J. (1994). Sport in society: Issues and controversies. St. Louis: Mosby.

Commission on Research and Development. (1972). The Jesuit high school of the future. Foundations. Washington, DC: Jesuit Secondary Education Association.

Commission on Research and Development. (1975). Instrument for self-evalation of Jesuit high schools: Principles and Standards. Foundations. Washington, DC: Jesuit Secondary Education Association.

Commission on Research and Development. (1981). Profile of the graduate of a Jesuit high school at graduation. Foundations. Washington, DC: Jesuit Secondary Education Association.

Commission on Research and Development. (1987). Teaching for the Kingdom: Christian formation in Jesuit schools. Foundations. Washington, DC: Jesuit Secondary Education Association.

Deferrari, J (Ed). (1960). The fathers of the church: Saint John Chrysostom; commentary on Saint John the Apostle and Evangelist, homilies 48-88 (Vols. 32 & 41). New York: Fathers of the Church, Inc.

deVera, J. (Ed). (1991). Yearbook of the Society of Jesus. Rome: General Curia of the Society of Jesus.

Donohue, J. (1963). Jesuit education: An essay on the foundation of its idea. New York: Fordham University Press.

Durkin, J. (1964). Georgetown University: First in the nation's capital. Garden City, NY: Doubleday and Company, Inc.

Dyerson, M. (1989). The emergence of consumer culture and the transformation of physical culture: American sport in the 1920s. Journal of sport history, 16 (3), 207-223

Farrell, A. (1938). The Jesuit code of liberal education: Development and scope of the ratio studiorum. Milwaukee: The Bruce Publishing Company.

Farrell, A. (1970). The jesuit ratio studiorum of 1599. Washington, DC: Conference of Major Superiors of Jesuits.

Ganss, G. (1954). St. Ignatius' idea of a Jesuit university. Milwaukee: Marquette University Press.

Ganss, G. (1970). The constitutions of the Society of Jesus. St. Louis: The Institute of Jesuit Resources.

Hall, M. (1985). The discourse of gender and sport: From femininity to feminism. Sociology of sport journal, 5, 25-42.

Hanley, T. (1976). The John Carroll papers, 1. Notre Dame, IN: University of Notre Dame Press.

Heltsley, C. (1996). A content analysis of the explicit and implicit values implanted in microcomputer software in catholic elementary schools. Unpublished doctoral dissertation, University of San Francisco.

Hesburgh, T. (1991). God, country, Notre Dame. New York: Fawcett Columbine.

Hoover, H. (1951). Addresses upon the American road. Stanford, CA: Stanford University Press.

Hult, J. (1980). The philosophical conflicts in men's and women's collegiate athletics. Quest, 32 (1), 54-69.

International Commission on the Apostolate of Jesuit Education. (1993). Ignatian pedagogy: A practical approach. Foundations. Washington, DC: Jesuit Secondary Education Association.

Jackson, P.W. (1968). Life in the classroom. New York: Holt, Rinehart and Winston.

Jackson, P.W., Boostrom, R.E, & Hansen, D.T. (1993). The moral life of schools. San Francisco: Josey-Bass, Inc.

Jaffe, M. G. (1996, September 8). No (letter) jacket required at St. Ignatius. New York Times, p. S11.

Jesuit Conference. 2000. What makes a Jesuit high school Jesuit? Chicago: Loyola Press.

Jesuit Secondary Education Association. (1994). Foundations. Washington, DC: Jesuit Secondary Education Association.

John XXIII. (1959). Spiritual lessons from athletics. The Pope Speaks, 5, 394-397.

John Paul II. (1984). The nature of sport. The Pope Speaks, 29, 214-218.

John Paul II. (2000a, November 1). Address of John Paul II to the international convention on the theme: "During the time of jubilee: The face and soul of sport." L'Osservatore Romano, English edition, pp. 1-2.

John Paul II. (2000b, November 1). Even the greatest champions need Christ. L'Osservatore Romano, English edition, pp. 1-2

Jones, J. (1996, December 21). Sharp buckle case heard. Albuquerque Journal, pp. A1, A7.

Kinkema, K. & J. Harris. (1992). Sport and the mass media. Exercise and sport science reviews, 20, 127-159.

Klein, C. (1988). Jesuits and boyhood in Victorian New York. U.S. Catholic Historian, 7 (4), 375-388.

Kirk, D. (1992). Physical education, discourse, and ideology: Bringing the hidden curriculum into view. Quest, 44, 35-56.

Kurimay, M. (1988). The teacher in the Jesuit educational tradition: An ideal type analysis. Unpublished doctoral dissertation, University of San Francisco.

Lee, A.J. (1980). Toward an ethic of responsibility: A rationale for charting the future of Catholic schools within the social mission of the church. Unpublished doctoral dissertation, The Pennsylvania State University.

Lever, J. & S. Wheeler. (1993). Mass media and the experience of sport. Communication research, 20 (1), 125-143.

Maher, Zacheus. (1943) Memorial of the informal visitation of the American Assistancy. Unpublished manuscript, archives of the Missouri Province of the Society of Jesus.

Marsden, G. (1994). The soul of the American university. London: Oxford University Press.

Martens, R. (1978). Kid sports: A den of iniquity or land of promise. In R. Magill, M. Ash & F. Small (Eds.), Children in sport: A contemporary anthology. (pp. 201-216). Champaign, IL: Human Kinetics.

Martin, J. (1976). What should we do with a hidden curriculum when we find one. Curriculum Inquiry, 6 (2), 135-151.

McDermott, E. (1976). Faith and justice. Foundations. Washington, DC: Jesuit Secondary Education Association.

McDermott, E. (1986). Distinctive qualities of the Catholic school. Washington, DC: National Catholic Education Association.

McDonough, P. (1994). Men astutely trained. New York: Free Press.

McGucken, W. (1932). The Jesuits and education: The Society's teaching principles and practice, especially in secondary education in the United States. New York: The Bruce Publishing Company.

Melville, A. (1986). Louis William duBourg: Bishop of Louisiana and the Floridas, Bishop of Montauban, and Archbishop of Besancon, 1766-1833, 1. Chicago: Loyola University Press.

Mormino, G. (1982). The playing fields of St. Louis: Italian immigrants and sports, 1925-1941. Journal of sport history, 9 (2), 47-59.

Nevils, C. (1934). Miniatures of Georgetown 1634-1934: Tercentennial causeries. Washington, DC: Georgetown University Press.

Newton, R. (1977). Reflections on the educational principles in the Spiritual Exercises. Foundations. Washington, DC: Jesuit Secondary Education Association.

Nicholas, P. (1996, November 8). A time for soul searching: Boston College is trying to come to grips with a gambling scandal. Philadelphia Inquirer, pp. A1, A15.

Ogilivie, B. & T. Tutko. (1971). Sport: If you want to build character, try something else. Psychology Today, 5 (5), 61-63.

O'Malley, J. (1993). The first Jesuits. Cambridge, MA: Harvard University Press.

Padberg, J. (Ed.). (1996). The constitutions of the Society of Jesus and their complementary norms. St. Louis: The Institute of Jesuit Resources.

Paterno, J. (1989). Paterno by the book. New York: Berkley Books.

Paul VI. (1964a). To a group of water-skiers. The Pope Speaks, 10, 106.

Paul VI. (1964b). Sports and the contest of life. The Pope Speaks, 10, 40-42.

Perri, J. E. (1958) Theory and practice of extracurricular activities. Jesuit Education Quarterly, 21 (2), 73-79.

Pius XI. (1929). *Divini Illius Magistri.* Washington, DC: National Catholic Welfare Conference.

Pius XI. (1937). Letter to the bishops of Germany. In Benedictine Monks of Solesmes (Eds.), Papal teachings on education. (pp. 276-281). Boston: Daughters of St. Paul.

Pius XII. (1946). Problems of modern education. In Benedictine Monks of Solesmes (Eds.), Papal teachings on education. (pp. 350-351). Boston: Daughters of St. Paul.

Pius XII. (1947). Conquering the spirit of evil. In Benedictine Monks of Solesmes (Eds.), Papal teachings on education. (pp. 355-358). Boston: Daughters of St. Paul.

Pius XII. (1948). The teacher of today. In Benedictine Monks of Solesmes (Eds.), Papal teachings on education. (pp. 362-367). Boston: Daughters of St. Paul.

Pius XII. (1955). Sports and the Christian life. The Pope Speaks, 3, 35-43.

Pius XII. (1956a). Letter to participants in the XVI Olympiad. The Pope Speaks, 3, 376.

Pius XII. (1956b). A message for athletes. The Pope Speaks, 4, 35-43.

Puhl, J. (1951). The Spiritual Exercises of St. Ignatius. Chicago: Loyola University Press.

Regalado, S. (1992). Sport and community in California's Japanese American Yamato colony, 1930-1945. Journal of sport history, 19 (2), 67-80.

Roberts, R. & J. Olson. (1989). Winning is the only thing: Sports in America since 1945. Baltimore: The Johns Hopkins University Press.

Rudolph, F. (1990). The American college and university: A history. Athens: The University of Georgia Press.

Sage, G. (1990). Power, and ideology in American sport. Champaign, IL: Human Kinetics.

Shields, D.L. & Bredemeier, B.J. (1995). Character development and physical activity. Champaign, IL: Human Kinetics.

Sperber, M. (1990). College sports, inc.: The athletic department vs. the university. New York: Henry Holt and Company.

Schwickerath, R. (1904). Jesuit education: Its history and principles viewed in light of modern educational problems. St. Louis: B. Herder.

Starratt, R. (1980). Sowing seeds of faith and justice. Foundations. Washington, DC: Jesuit Secondary Education Association.

Sturna, N. (1991). Gender and sporting practice in early America, 1750-1810. Journal of sport history, 18 (1), 26-39.

Thirty Second General Congregation of the Society of Jesus. (1975). Our mission today. St. Louis: The Institute of Jesuit Sources.

Traviss, M.P. (1985). Student moral development in the Catholic school. Washington, DC: National Catholic Education Association.

Wakin, E. (1963). The Catholic campus. New York: The Macmillan Company.

Wiggins, D. (1995). Sport in America: From wicked amusement to national obsession. Champaign, IL: Human Kinetics.

# Appendix

## Jesuit High School Promotional Materials

## Dealing with Athletics

# STUDENT ACTIVITIES

## ATHLETICS

Bellarmine's interscholastic athletic program provides students the opportunity to participate and achieve in an extracurricular setting. Commitment, self-sacrifice, determination and resilience are traits our student athletes gain through participation in interscholastic athletics.

Bellarmine competes in the Narrows League, a AAA conference made up of the following schools: Foss, Wilson, Mount Tahoma, Lincoln, Stadium, South Kitsap, Timberline and North Thurston.

Varsity, junior varsity and freshman programs are offered in the following sports:

| MEN | WOMEN |
|---|---|
| Football | Volleyball |
| Wrestling | Basketball |
| Basketball | Softball |
| Baseball | |

Varsity programs which are open to all grades are offered in the following sports:

| MEN | WOMEN |
|---|---|
| Tennis | Tennis |
| Cross-country | Cross-country |
| Soccer | Soccer |
| Track | Track |
| Golf | Golf |

## CLUBS AND ACTIVITIES

Bellarmine offers a variety of activities and clubs for interested students. Students are encouraged to participate in at least one activity per year. Choices include: photo, speech and debate, volunteer work at Nativity House, cheerleading, Knowledge Bowl, chess and bowling, among others. Students with special interests are encouraged to recruit a faculty advisor and start a school sponsored activity. New clubs are chartered by the student government.

There are activities and dances throughout the school year. Bellarmine encourages students to participate at all school events.

## STUDENT GOVERNMENT

The Associated Students of Bellarmine (ASB) annually elect executive and class officers. Student leaders are responsible for representing students and student interests to the school community and to the public. Additionally, ASB officers organize activities for and provide services to their peers, which include clubs, dances, homecoming and other enrichment activities.

Serving as an ASB officer means offering one's time and energy to others in the true spirit of Christian service. Officers are chosen through election and serve one year terms. Not only does their willingness to serve enrich the lives of our community as a whole, it is also personally enriching and often opens new insights for those involved.

## DRAMA

The Bellarmine Drama Department prides itself on its accomplishments over the years. Each year two productions showcase the school's talents. In fall, the school offers a comedy or mystery or melodrama and in spring, the musical. Typically this tandem of plays will give excellent theater experience to one hundred and twenty students as actors and technicians in the course of a year.

The philosophy of the Drama Department is that pride and positive learning come from worthwhile shows staged creatively. The various directors emphasize student responsibility and creativity throughout the preparation of each show. Sets and lights, sound and costumes as well as acting, singing and dancing give the students opportunities to make unique contributions they can be proud of.

## Athletics

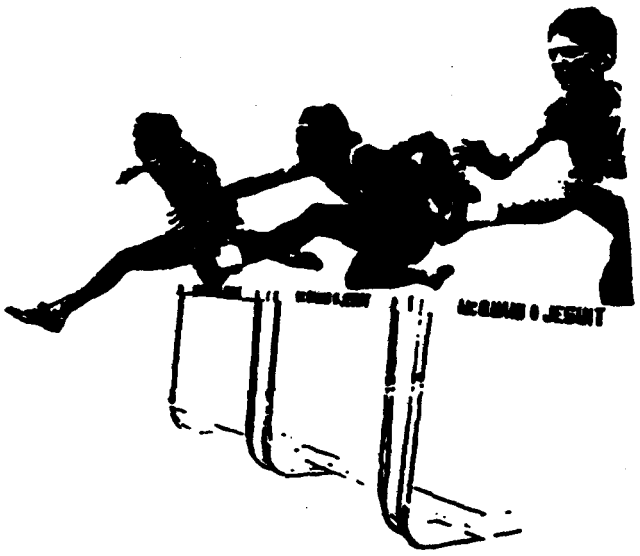
McQuaid offers a broad range of athletic programs, believing that team sports and striving for excellence in individual athletic endeavors build character and strength in your son. Just as significant, McQuaid is known for the superiority of its programs. Participating in McQuaid athletics is an exciting bonus for young men.

**Fall**
Football—Varsity, J.V. & Modified
Soccer—Varsity, J.V. & Modified
Cross Country—Varsity, J.V. & Modified
Volleyball—Varsity & J.V.

**Winter**
Basketball—Varsity, J.V. & Modified
Swimming—Varsity & J.V.
Wrestling—Varsity & J.V.
Hockey—Varsity
Bowling—Varsity
Indoor Track—Varsity, J.V. & Modified
Skiing: Cross Country & Down Hill
—Varsity & J.V.

**Spring**
Baseball—Varsity, J.V. & Modified
Track—Varsity, J.V. & Modified
Golf—Varsity
Tennis—Varsity & J.V.
Lacrosse—Varsity & J.V.

**Intramural Sports**



## ATHLETICS

In its commitment to the Jesuit ideal of educating "the whole man," Georgetown Prep offers a wide variety of learning outside of the classroom. The community has long encouraged student participation in interscholastic athletics. About 70% of the student body participate in team sports during each athletic season. Physical fitness and good sportsmanship are hallmarks of the Prep student. Developing team spirit in competitive athletics teaches students about cooperation and offers valuable lessons in accepting victory and defeat with equal grace. Practice toward a long-term athletic goal only reinforces academic preparation. Prep teams have a long history of success at both the local and national levels. Our recent graduates include national champions, high school and college All-Americans, and even an Olympic gold medalist.

Interscholastic competition includes: baseball, fencing, basketball, cross-country running, football, golf, ice-hockey, lacrosse, soccer, swimming & diving, tennis, track & field, and wrestling. Varsity and junior varsity teams are formed in all sports, with freshmen teams in baseball, basketball, football, and soccer.

## EXTRACURRICULARS

Student organizations and activities appeal to a variety of interests and talents. The Student Government and the Campus Ministry Team provide opportunities for leadership in all the various phases of student life. Students publish *The Cupola*, their yearbook; their award-winning newspaper, *The Little Hoya*; and a substantial literary magazine, *The Blue and Gray*. Other opportunities include the Math Team, which placed second of all high schools in the state of Maryland in 1992; the Forensics Club, which annually wins numerous prizes in debate and public speaking; and the International Relations Club, which has won a number of Model United Nations and Model Organization of American States competitions. The Dramatics Society stages productions three times a year. The Boosters' Club, the Photography Club, the Chess Team, the Russian Club, the Students Against Drunk Driving Club, and two computer clubs attract a large membership. Ski trips and holiday trips abroad are sponsored each year by interested faculty members.

The Campus Ministry Team, composed of student and faculty members, annually plans a number of reflective spiritual retreats for the community.

## ACADEMIC DAY

Boarding students rise for breakfast at 7:30 a.m. A free shuttle bus is provided for day students at 8:00 a.m. from the Grosvenor Station on the Metro Red Line. Class begins at 8:15 a.m. and ends at 3:00 p.m. There are eight 45-minute class periods and one advising period in the school day. Students are in class for six or seven periods and have one period for lunch. Lunch is included in tuition. Most classes meet on a daily basis, Monday through Friday. Athletics or other extracurricular activities occupy most students' afternoons; the library and computer science labs also are open during this time. Residents dine at 6:30 p.m., followed by supervised Study Hall from 7:00 until 9:30 p.m. Lights must be out in the residence halls by 11:00 p.m.

## EXPENSES AND FINANCIAL AID

Tuition for 1994-95 is $10,900 for day students and $20,000 for residents. Additional expenses (including books, insurance and incidental fees) may amount to an additional $500. A contract with a reservation deposit ($400 for day students, $500 for residents), refundable upon graduation or departure from the school, is due April 10. Sixty percent of tuition is due August 1, with the remainder due January 1. Monthly payments can be arranged through the two commercial tuition payment plans which are available.

Financial aid is available to families who qualify by filing the Parents' Financial Statement with the School and Student Service for Financial Aid in Princeton, New Jersey. Parents are requested to file this form by January 31. For the academic year 1994-95, tuition grants of $600,000 were awarded to seventy students. Families who do not qualify for financial aid may apply for an education loan through a fund established by the Plitt Trust of Baltimore, Maryland. Such loans are available for up to 90% of tuition, room and board; are financed at an interest rate of 6%; and may be paid off over ten years.

## ADMISSIONS INFORMATION AND TIMETABLE

Georgetown Prep seeks to add young men to its community who give evidence of academic talent, industry, and a concern for their fellow man. The curriculum at Prep is demanding and there are no special programs for the educationally or emotionally disadvantaged. The school does not discriminate on the basis of race, creed, or nationality.

Applicants are required to take the Secondary School Admission Test (SSAT), which is administered at selected sites throughout the country and the world during the year. Transcripts of report cards and standardized test scores must be forwarded from the prospective student's school, as well as two completed teacher recommendation forms, which Georgetown Prep will supply. A personal interview is also required. Prospective candidates are encouraged to spend a full day visiting the Prep campus during a standard class day, and boys who are interested in becoming residents are invited to spend a night "living" in one of the residence halls on campus.

Inquiries are always welcome, and interviews and tours can be scheduled at any time during the year. The school sponsors an Open House in the late fall and is represented at many secondary school information programs. Candidates who apply by February 1 can expect a reply on March 1. Applications after February 1 are accepted on a space-available basis. Brochures and application materials may be obtained from the Admissions Office. Office hours are from 8:00 a.m. to 4:00 p.m. throughout the year. After hours, a message may be left on the Admissions Office answering machine.

## ADMISSIONS CORRESPONDENCE

Mr. Michael J. Horsey
Director of Admissions & Financial Aid
Georgetown Preparatory School
10900 Rockville Pike
North Bethesda, Maryland 20852-3299

Telephone: (301) 493-5000
Fax: (301) 493-5905

## 1994-95 CALENDAR

New Resident Students Report: August 27
Returning Resident Students Report: August 28
Opening Day of School: August 31
Thanksgiving Holiday: November 18-28
Christmas Vacation: December 21-January 4
Spring Vacation: March 17-April 3
Last Day of School: June 2

## ACCREDITATION AND MEMBERSHIPS

Middle States Association of Colleges and Schools
Maryland State Department of Education
Jesuit Secondary Education Association
National Catholic Education Association
National Association of Independent Schools
Association of Independent Maryland Schools
Association of Independent Schools of Greater Washington
Secondary School Admission Test Board
School and Student Service for Financial Aid

## ATHLETIC PROGRAM



Jesuit's athletic program is an integral part of the extracurricular program designed to supplement a student's academic work. Athletics provide additional learning experiences for all participants. We believe that athletics can teach many fundamental and realistic lessons of life and develop a desired to excel, to never give up, to win or lose with equal class. The formation of a young man's character, abilities, and attitudes should be the ultimate goal for an athletic program, since the lessons learned can last a lifetime. To this end, competitive athletics play an important part in our total educational program. And the student-athlete, whether vying for a spot on the frosh baseball team or qualifying for the discus in the state meet, needs and deserves our support.

We field varsity, junior varsity and freshman teams in football, cross-country, basketball, swimming, diving, track & field and baseball. We also have varsity and junior varsity teams in soccer, water polo, wrestling, tennis, and golf. All of these sports are sanctioned by the C.I.F. Jesuit competes in the Metro Conference which includes, Kennedy, McClatchy, Johnson, Burbank, Sacramento, and Christian Brothers.

The Jesuit High School program has been competitive and successful in its outings. We have had over fifty of our students named as All American swimmers. We have had nationally ranked cross-country teams and individual runners. Last year, Jesuit Varsity teams claimed nine league championships and seven Section Championships and was named the runner-up for school of the year in California by Cal-Hi Sports.

Success is not measured in the win/loss column alone. We measure success by the quality of the student's experience. Based on the fact that at graduation, over sixty-five percent of our student body has participated in one or more sports, we feel our students experience the joy and sorrow, pain and frustration and ultimately, pride associated with being a member of a Jesuit athletic team.

## ACTIVITIES PROGRAM

Students want more out of high school than classrooms, blackboards, and report cards. There's a lot of fun to be had, too, and learning of a different kind.

So, a vital part of our campus life is the Activities Program. Students can pick out at least one activity or sport that appeals to them and share that pursuit with others who have the same common interest.

We have groups that appeal to just about any interest. Students learn, enjoy, meet new friends. They help themselves and contribute to the spirit and heart of campus life.

Amnesty International
Asian Heritage Club
Band
BBS Club
Block "J"
California Scholarship Federation
Cheerleaders
Classic Car Club
Dance Committee
Drama
Environmental Impact Group
Filipino Club
Food Drive
Friday Night Live
French Club
Galley Crew
German Club
Greek Club
Holy Rollers Bowling
Intramurals:
(Basketball, Football, Softball, Whiffle Ball, Ultimate Frisbee)
Irish Club
Jesuit "Gamers"
Junior Statesmen of America
Law Club
National Honor Society
Newspaper
"Sixth Man"
Peer Support
Peer Tutoring
Photography
Rowing Club
Science Olympiad
Ski Club
Students Reaching Out
Spanish Club
Student Government
Yearbook

## STATEMENT OF PHILOSOPHY:

A. Red Cloud High School Athletics are an intregal part of the total curriculum that are vital to the educational development of the student/athlete.

B. Athletics play an important part in the lives of the Red Cloud Schools. Student/Athletes learn a great deal from participation in interscholastic athletics. Lessons in sportsmanship, teamwork, competition, and how to win and lose gracefully are an intregal part of each team in our athletic program. Athletics are important in developing a healthy self concept as well as a healthy body. Athletic competition adds to our school and community spirit and helps our students (spectators as well as participants) develop pride in our school.

C. Red Cloud High School athletic programs should always be in conformity with the general objectives of the school. At no time should the general education curriculum of the school be placed secondary to an athletic program. Our athletic programs strive for the development of well-rounded individuals, capable of taking their places in a modern society.

## OBJECTIVES OF PARTICIPATION IN ATHLETICS:

1. To realize the value of participation without overemphasizing the importance of winning.
2. To develop and improve positive citizenship traits among our student/athletes
3. To help our student/athletes develop a more realistic and positive attitude towards themselves and others.
4. To help our student/athletes develop a positive attitude towards school as a result of participation in athletics.
5. To provide a positive image of high school athletics in our community, with our competors and outside communities.
6. To strive for playing excellence that will produce winning teams within the bounds of good sportsmanship and mental health of the students.
7. To provide opportunities for students to cope with problems and handle situations similar to those encountered under conditions prevailing in the contemporary world. Athletics should provide adequate and natural opportunities for:
   A. Physical, mental, and emotional growth and development.
   B. Acquisition and development of special skills in activities of each student's choice.
   C. Team play with the development of such attributes as leadership, loyalty, cooperation, fair-play, and other desirable social skills.
   D. Worthy use of leisure time in later life, either as a participant or spectator.
   E. Participation by the most skilled that will enable these individuals to expand possibilities for future vocational pursuits.
8. To create a desire to succeed and excel.
9. To develop high ideals of fairness in all human relations.
10. To practice self discipline and emotional maturity in learning to make dicisions under pressure.
11. To be socially competent and operate within a set of rules thus gaining the respect for the rights of others.
12. To develop an understanding of the values of activities in a balanced educational process.
13. To develop an understanding that participation in athletics is a privilege, not a right: and that the value of the whole team, supersedes that of the individual.

## OUR PHILOSOPHY

Young men come to St. Xavier to learn and grow spiritually, academically and athletically. The school's philosophy is that sports are a natural part of the learning experience. The football field, the baseball diamond, basketball and tennis court — whatever the arena — are all learning environments or classrooms of their own. Our commitment is to provide opportunities for athletes of varying abilities to develop their skills to the maximum potential and to offer healthy outlets for our students' athletic talents and energies.

During this process, our young men learn about teamwork, winning, losing, jubilation, disappointment, anger, motivation and commitment. They learn not to willingly accept defeat, but rather, how to cope, improve and rebound. They learn how to win and lose with class and dignity. Most importantly, they learn about themselves, especially the value of self-discipline, hard work, self-esteem and accomplishment. Hopefully, these experiences will help our young men succeed throughout life, whatever the endeavor.

At St. Xavier, we believe that the goal of games is to win, and that the goal of athletics is to learn and grow. Our students are better young men for having competed.

HIGH SCHOOL

Any questions, comments or suggestions, please contact...

The Office of the Athletic Director
St. Xavier High School
600 West North Bend Road
Cincinnati, Ohio 45224
(513) 761-7600 (ext. 107)

# SAINT XAVIER HIGH SCHOOL

cincinnati • ohio


# ATHLETICS

# *Learning Outside the Classroom*

"Loyola tells its students that there's more to education than classes — you have to develop yourself as a whole person, and learn what talents you can offer the world." Connie Mitchell King, with her son Mark, '96, and daughter Anne, '97.

Education in America — even private Catholic education — is becoming exclusively focused on the in-class experience. But that will never be the case at Loyola, where education has always been about developing the whole person. Here, extracurricular activities are more than personal enrichment. They are essential parts of a comprehensive educational program.

Over 93 percent of Loyola students participate in extracurricular activities during the school year, choosing from among 43 clubs and dozens of ministry programs. And Loyola's rich — and winning — tradition of the scholar-athlete will continue with the arrival of young women from Marillac High School, who bring with them an impressive record of achievement in sports, including championship basketball and volleyball teams.

At Loyola, we recognize that the classroom cannot contain all that young people need to know — some of life's most important lessons are learned on the playing field or in running for student government office. Our extracurricular activities offer young men and women who are at the most formative stage of their lives the opportunity to broaden their interests, build self-esteem, develop leadership skills, and work together as both competitors and partners.

[redacted]

# Activities

You want something more out of high school than classrooms, blackboards, and report cards. There's a lot of fun to be had as you pursue your special interests and develop your unique talents.

So, a vital part of our campus life is the Activities Program. You can choose at least one activity that appeals to you and share that pursuit with others who have the same common interest.

The Creighton Prep Science Club is a fine example of our excellent activity programs. It has been chosen as the top science club in the nation — National Champions! — a number of times.

Our awarded music, art and drama activities form a top-notch fine arts department. Speech and debate consistently earn high local and national rankings.

You will also have the opportunity to be involved in the Yearbook, the Jay Journal (our student newspaper), Christian Life Communities, Big Brothers, Retreat Programs, Student Council, Chess Club, Brothers for Others, and many more.

Your social life is also an important part of a Prep education. Various organizations like Student Council, Big Brothers and Brothers for Others sponsor post-game dances, formal dances like Prom and Homecoming, hayrack rides and other co-ed social activities.

# Athletics

Helping you reach manhood requires many things. It means paying keen attention to the development of your spirit, mind, and body. This adds up to building of character — a strong character.

For this reason, Prep has always stressed an athletic and physical education program as part of its training. A growing young man needs a healthy outlet for his energy. You want to compete physically. You need to stretch your body as well as your mind and spirit.

In this process, you learn self-discipline, endurance, the lessons of losing and winning. You learn how to take it, and that's a big part of what it takes to grow.

Prep fields 11 varsity teams. Training and team spirit have produced a reputation and success unequaled in Nebraska high school sports. For example, Prep football teams won seven state championships in the past decade. The Prep tradition of excellence continues as we approach the 21st Century. State championships have become a Prep trademark.

Varsity sports include football, basketball, baseball, cross country, golf, soccer, swimming and diving, wrestling, gymnastics, track and field, and tennis.

Life at Prep is not all books and classrooms. You'll find plenty of action out on the field too. Good students make smart athletes.

# LOYOLA HIGH SCHOOL

## Jesuit College Preparatory

## THE LOYOLA TRADITION

From its inception 129 years ago, Loyola High School has been a college preparatory school. We prepare you for college with such thoroughness that you have the highest possible chance for success. Our record proves it.

We exist for one reason: to help you, the student, to develop into a man. This process reaches well beyond academic training. It also involves athletics, club activities, service to others, spiritual and social experiences, and more.

We set up demanding standards and we expect you to measure up to them. As you go along, we help you try to excel in whatever you do. This reaching for excellence is infectious and, in time, you will share this tremendous feeling with everyone on campus. It's what we call the "Loyola Spirit." What is the spirit? You can't cut out a piece of it, frame it and hang it on the wall, you simply feel its presence, like the wind.

Certainly it's more than the brick and mortar of buildings, the campus grass, the classrooms, the rules and regulations.

It's knowing you're among the best — no matter what your race, creed or ethnic background may be. It's talking with your instructors. The discipline to help you to maturity. The easy laughter and emotional security that become a part of your daily life with your friends and faculty. The competition to excel, and the thrill of achievement.

Loyola graduates will tell you — to a man — that this combination of comradeship, dedication, discipline and joy has made them better men. And, like the wind, this spirit will prevail for the rest of your life.

## ATHLETIC PROGRAMS

Helping you to reach manhood requires many things. It means paying keen attention to the development of your spirit, your mind, and your body. This adds up to the building of character — a strong character.

For this reason, Loyola has always stressed an athletic and physical education program as part of its training. A growing young man needs a healthy outlet for his energy. You want to compete physically. You need to stretch your body, as well as your mind and spirit.

In this process, you learn self-discipline, endurance, the lessons of losing and winning. You learn how to persevere, and that's a big part of what it takes to become a man.

Loyola fields 11 varsity teams, more than any other Catholic high school in Los Angeles. Training and team spirit have produced an astonishing number of CIF finalists and champions through the years. For example, in the past five years, Loyola has won 40 athletic championships.

Varsity sports include baseball, basketball, cross country, football, golf, soccer, swimming, tennis, track, volleyball, and water polo.

For those not on a varsity team, intramural sports are available. We have active schedules in football, basketball, volleyball, water polo, and many other team and individual sports. Everyone has a chance to play, to compete, to share . . . to build his body .

Life at Loyola is not all books and classrooms. You'll find plenty of action out on the field, too.

## ACTIVITIES PROGRAM

You want something more out of high school than classrooms, blackboards and report cards. There's a lot of fun to be had, too, and learning of a different kind.

So, a vital part of our campus life is the Activities Program. You can pick out at least one activity or sport that appeals to you and share that pursuit with others who have the same common interest.

Whether your thing is chess, backpacking, or photography, we have groups that appeal to just about any interest. You learn, enjoy, meet new friends. You help yourself, and contribute to the spirit and heart of campus life.

We offer a wide range of extracurricular activities through a variety of student run clubs and organizations. Depending on your interests, talents and hobbies, you may choose to join any of the following:

- Academic Decathlon
- Archery Club
- Big Brothers
- Blue Pride
- Board Games Club
- California Scholastic Federation
- Chess Club
- Cheerleader/Pep Band
- Choir
- Christian Action Movement (CAM)
- Christian Life Communities (CLC)
- Dance Committee
- Drama Club
- Ecology Club
- El Camino (Yearbook)
- Geology Club
- Hacker's Golf Club
- Intramurals
- Karate
- The Loyalist (news magazine)
- Multi-Cultural Association
- Math/Computer Club
- Monogram Club
- Outdoors Club
- Photography
- Pre-Law/Med Clubs
- Ski/Snowboard Club
- Speech & Debate
- Student Government
- Surf Club
- Windowpanes (literary magazine)

# *Activities*



There is more to De Smet Jesuit than classrooms. Students become involved in activities that promote full human development. You can join the newspaper or yearbook staff. Try out for a part in a play. Join the speech team, photo club or an intramural team. Be elected to the Student Government or National Honor Society. Many activities outside of the classroom are offered so that you can meet new people, improve skills or discover a talent you didn't even know you had.

80% of De Smet students participate in one or more sports throughout the year. De Smet has a long winning tradition in sports including 10 state championships in basketball, tennis, soccer, cross country and golf in the last 10 years. De Smet students compete with the best in football, basketball, cross-country, tennis, golf, wrestling, hockey, volleyball, lacrosse, swimming, racquetball, track and baseball.

De Smet athletics encourage involvement. Sports and activities build up the spirit that comes from being part of something exciting. Friendships develop through working together. Boys grow up by meeting people beyond their neighborhoods and learning the social skills necessary for college and beyond.

# Friendships beyond the classroom

Participation in activities and athletics expands the Prep education

## Activities

"When most people outside of the Prep community think of Fairfield Prep, their first thoughts are academic excellence or winning sports traditions. Fairfield Prep has these qualities, but it is more than 'brainy kids' and 'jocks'. There is much more depth to a Prep student due to the many after school activities. Prep students deal with interracial harmony and current events, among other things, in over thirty various clubs and groups. Students who participate in these activities experience more of life than one can in a classroom. They learn about themselves and try to make themselves a little better to help the world around them. The Prep experience is made full, well-rounded, and complete through participation in the spiritual, cultural, and entertaining activities." (1992 *Hearthstone)*

At Fairfield Prep we firmly believe that education does not end at the classroom door. Our students are encouraged to explore other adventures of mind and body beyond those available in the formal academic program.

We offer a wide range of activities for students to develop new interests or deepen existing ones. Some are career related; others focus on intelligent use of leisure. All involve the sharing of friendship and responsibility with other students.

## Athletics

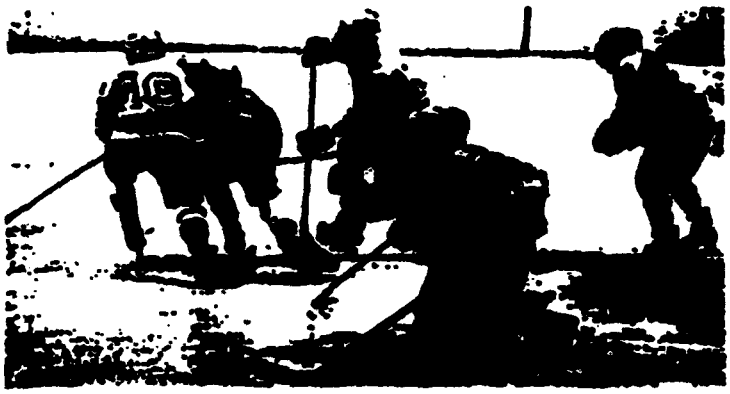
The ideal of a "sound mind in a sound body" has always characterized Jesuit education. Fairfield Prep's intramural and interscholastic athletics are an integral part of school life. Varsity and junior varisty teams compete in all sports with separate freshmen teams in most.

While winning is always pursuec it is far from being the only purpos of competition. Leadership, sports-ma ship, loyalty and self-discipline are critical values to be learned throug athletics. Facing an opponent with

skill and determination on the field has as its counterpart being able to meet that opponent off the field with friendship and respect.

For those desiring a less demanding program of athletics, the intramural program sponsors competition in flag football and basketball. While the emphasis is on fun and friendship, sports skills are also learned.

Prep's athletic facilities consist of a lighted football field, a baseball field, a soccer field, two utility fields, a 2,700 seat gymnasium with two basketball courts, and a recreation center with a 25 meter, 8 lane pool with 3 diving boards, four racquetball courts, a weight room, 4 basketball/tennis courts, sauna, and whirlpool.



Taking part in activities and athletics involves students more deeply in the school community, forges new friendships, and brings students into contact with faculty in informal settings. Students involved in extra-curricular activities generally derive greater satisfaction from their Prep experience as they find exciting new adventures for recognition of their individual talents and achievement.

THE UNIVERSITY OF SAN FRANCISCO
Dissertation Abstract

# A Rationale for Interscholastic Athletics in Jesuit High Schools in the United States

Jesuit high schools in the United States all sponsor interscholastic athletic programs. These various programs are currently conducted without the benefit of an articulated and shared rationale that could serve as a mission statement in light of which they could be maintained and evaluated.

This study was philosophical in nature. It developed a rationale for interscholastic athletics in Jesuit high schools in the United States. The content of this rationale was derived from a synthesis of a Catholic understanding of the nature and role of athletics in human experience and the purposes of Jesuit education. This synthesis was derived through an analysis of two principal sources: papal statements and teaching regarding athletics, and Jesuit documents and other sources which articulated the principles of Jesuit education in general and Jesuit secondary education in the United States in particular.

The rationale articulated by this study could serve as a basis for the further articulation of a national mission statement for interscholastic athletic programs in Jesuit high schools in the United States.

Ryan J. Maher, S.J.,
Author

Mary Peter Traviss, O.P.,
Chairperson, Dissertation Committee